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Together®

FOR UNITED METHODISTS

APRIL 1973

Passion Play in Pennsylvania
The Revolutionary Hope of the Resurrection
What Strategy for Missions?

a movie for people who haven't thought much of movies lately.

Maybe you've been waiting for a movie that you can take your family
to see, without feeling a little uneasy halfway through . . . "Perhaps I made a mistake . . ."
Maybe you've been waiting for a movie that offers entertainment . . .
and a little more. A movie that offers some answers to the questions faced by the contemporary American family.
TIME TO RUN *is* that movie.
You'll walk out of TIME TO RUN with a little bit more. You'll walk out feeling
that the money you spent for tickets was *invested* . . . not wasted.
TIME TO RUN is an experience to be shared
. . . with someone you love. Because somehow . . . it could be everyone's story.

starring ed nelson/randall carver/ barbara sigel also starring joan winmill/gordon rigsby special screen appearance billy graham
music by tedd smith/executive producer frank r. jacobson/written by allan sloane/directed by james f. collier

Freedom and the Press

WE AMERICANS get more of our news from television than we do from newspapers, radio, or magazines, according to the results of a survey made for the Television Information Office of the National Association of Broadcasters.

People also trust television news more, the survey indicated. Seventy-six percent of those answering said they believe a good part of television news is reliable. Other news sources also ranked high in reliability.

Contrasting with this good report card are the loud amens that have been heard from audiences before which the Vice-President of the United States has attacked the news media for bias in reporting. It may be possible to charge some of that response to crowd enthusiasm, but it is true that many thoughtful people do not believe the world is really like the one they see on the evening news or in newspapers and magazines.

Among these doubters is the President of the United States. No president has really liked the press, so in this Richard Nixon is no exception. Like each of his predecessors he is conscious of the full weight of his responsibilities and is fully convinced that his course is right. He is also a serious man, dedicated to efficiency. And perhaps he is without the kind of imagination that would help him feel the full range of other viewpoints. In any case he is a fighter, and he has been waging a vigorous battle against what he sees as defects in the communications media.

What seems to be most disturbing to him is what he considers a too-liberal bias on the part of the networks, and his telecommunications policy director, Clay T. Whitehead, has proposed the possibility of extending a local broadcasting station's license from its present three years to five years when it has fulfilled certain requirements: that it has given reasonable opportunities for local discussion of conflicting views on controversial subjects; that it has cracked down on what Mr. Whitehead has termed "ideological plugola" from the networks; that it has tried to get the networks to correct their news "bias"; and that it has insisted that network entertainment programs be conventionally moral.

Going still another step, Mr. Whitehead has said: "Station managers and network officials who fail to act to correct imbalance or consistent bias from the networks —or who acquiesce by silence—can only be considered willing participants, to be held fully accountable by the broadcaster's community at license-renewal time."

Another aspect of present federal government attitudes toward the news media is reflected in a recent decision by the U.S. Supreme Court in the case of *New York Times* reporter Earl Caldwell. The court ruled that journalists have no First Amendment right to refuse to appear before grand juries or withhold confidential sources and information. Mr. Caldwell had refused to appear before a California grand jury to discuss his interviews with Black Panthers. A reporter's right to protect his information sources has always been considered basic to free journalism. Even Governor Ronald Reagan, known for conservative views, recently signed an amendment to a California law to strengthen its shielding of the press.

The American system rests upon such a delicate poise of checks and balances that no other nation has dared to live with its like. The founders of the American republic believed that it was worth the risk if the freedom they held so dearly could thus be preserved. And it has succeeded so well that to this day Americans are more free than almost all other peoples of the world.

The news media, with their responsibility to report, inform, and criticize, are essential to that freedom. Anything less than their complete freedom to do these things—even to be wrong—would be a direct disservice to the President as well as to all the people. The longer a man occupies that powerful and lonely office the less likely he is to hear disagreement from the people around him. In fact, the primary sources he has for accurate expressions of dissent are through the news media, and they can serve him only as well as he will let them.

Freedom of information is the first thing dictators destroy—informed people are necessary to democracy. Nobody believes that the present Administration has any dark plot to destroy it, but there is a basic disagreement between the President and the media about how they should work. He seems to believe that they should give equal voice to all opinions and not rock the boat very much insofar as the government is concerned. People in the media believe they can best serve the people—and also the government—by calling things the way they see them.

At this point, Administration criticisms of the media have had some healthy effects. People in broadcasting and publishing have reexamined the way they are doing their jobs more critically and objectively than they had done before. This has resulted in more specific labeling of editorial opinion as such, more studied attempts to be fair, and the offering of more opportunities for rebuttal. The attacks also have stimulated proposals for some needed legislation to spell out journalistic freedoms.

The danger would come if the lure of receiving their licenses for longer terms should become more important to local broadcasters than their own best news judgment, or if reporters became so intimidated by the prospect of going to jail that they would fail to serve the public fully.

Churches, along with other groups and institutions, should keep this well in mind in public statements they make about the media. Too many church leaders and public officials mistakenly tend to think any problem can be solved by more government regulation. Perhaps we all should trust people more and recognize the value of intelligent conversations between individuals and church or community groups with local station managers or newspaper editors.

And all of us, as Christians and citizens, should feel our own responsibility to stand behind responsible local broadcasting and publishing—even when it doesn't entirely agree with our personal views—and to speak out to the Administration and Congress in thoughtful and frequent letters that let them know how we stand.

—*Your Editors*

Before stained-gloss windows glow in the hush of a church sanctuary, they are first sketched by an artist—as were the three panels on this month's cover which symbolize the life of Christ. The panels, one stage in the development of a stained-glass window, are through the courtesy of Conrad Schmitt Studios Inc. of Milwaukee, Wis., for 84 years installers of similar projects in many parts of the world. The first (left) panel represents the birth of Christ. Symbolic designs include his manger and the star that guided the Wise Men. The center panel represents Christ's ministry with symbols of the Good Shepherd, the amphorae in which Jesus changed the water to wine, and the nets of fishermen who followed him. The third panel represents the Crucifixion and the Resurrection, the latter symbolized by a phoenix, the legendary bird that, destroyed by fire, arose anew from its own ashes.

Together®

FOR UNITED METHODISTS

APRIL 1973

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STAFF

Editorial Director and Editor: *Curtis A. Chambers*

Managing Editor: *Paige Carlin*

Associate Editors: *Herman B. Teeter, Helen Johnson, Martha A. Lane, James F. Campbell, Sandra Leneau*

Art Editor: *Robert C. Goss*

Picture Editor: *George P. Miller*

News Editor: *John A. Lovelace*

Assistants: *Lynda Campa (news), June M. Schwanke (research), Debra Davies (production)*

Contributing Editors: *James S. Thomas, Dale White*

Business-Circulation Manager: *Warren P. Clark*

Advertising Manager: *John H. Fisher*

Fulfillment Manager: *Jack I. Inman*

Publisher: *John E. Procter*

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Jottings

We can imagine the envy of the hometown boys when 13-year-old **Charles J. Ax** "got in free" at the local picture show. At that tender age, however, he was operator of a movie projector and recalls standing on a box to peep out of the projection room at the heroics of Tom Mix and William S. Hart.

Although we doubt that Tom Mix —or Flash Gordon for that matter— contributed much to the talent Mr. Ax now brings as a playwright to his script for *Passion Play in Pennsylvania* [page 4], he tells us he did write his first play at 14. Now an English teacher and drama coach at Downingtown (Pa.) High School, he has written some 50 plays to date.

The Hilltoppers Passion Play script is almost as long as a short novel, and Mr. Ax has seen it through ten years and a thousand rehearsals. While he doesn't pretend that his play was divinely inspired, he can't explain the intense creative mood that possessed him. "It just happened!" he declares. "I don't think I could write it again in a hundred years." He does make minor changes from year to year, however, rewriting one scene to include Pilate's wife, for example.

Henceforth, we plan to caution all our staff members, their wives and children, to exercise great care while on assignment in the state of California. This brings a hearty "Amen!" from our picture editor, **George P. Miller**, who came back with more than a few bruises while photographing *'From the Shadows Came Light'* [page 24].

But first, let us go back to 1965 and the experience of *Together*'s now-retired art editor, **Floyd A. Johnson**, and Mrs. Johnson, while Floyd was researching Methodism's role in California's Gold-Rush country for an article published in May, 1967.

At Placerville Mrs. Johnson fell, ruined her hose, dirtied her suit, "and left the skin of my knee on the street."

Mr. Johnson backed into a briar patch and later tried to jump over a fence. His feet skidded, his head hit a rock, and his camera flew up and hit him in the mouth, cracking two front teeth.

Now back to Mr. Miller. Scrambling up the side of a small canyon, he lost his footing and—grasping for the proverbial straw—grabbed onto a clump of grass. The grass came out by the roots and our picture editor fell backward. Like a mother trying to protect her child, he folded both arms around his three cameras, landed on his back atop a rock, and cracked a rib.

"That hurt like the dickens for the next four days," says Mr. Miller, who isn't exactly unaware of the perils of photography.

Once, while working for a Milwaukee newspaper, he was bitten by a gorilla. Luckily, it was a baby gorilla. "We were trying to pose it in the studio when the little scoundrel came up to me, put loving arms around one of my legs, and tried to take a hunk out of it."

When asked if he has ever had a tetanus shot, he got some funny looks when he replied: "Yes, when I was bitten by a gorilla."

Although it may not appear on the surface, there is a United Methodist connection to Penelope Baptist Church in Hickory, N.C., described in **John A. Lovelace**'s *Couple Murdered, Program Goes On* [page 30].

"Penelope was the first name of a young woman who came to Hickory many years ago to found Miss Penelope's Academy for Girls," Mr. Lovelace says. "A lifelong Methodist, Miss Penelope married a Baptist minister. The academy site later became that of a Baptist church named in her honor."

The Rev. Donald E. Messer, whose sermon *The Revolutionary Hope of the Resurrection* is on pages 28 and 29, spent his 1961-62 junior academic year abroad at Madras Christian College in India. While there he studied Indian history and philosophy, lived in the dormitories, and ate an Indian diet.

"Traveling around the world on a shoestring budget," he says, "I slept in wooden baggage racks, hostels, . . . I arrived back in the United States a year later, wearing the same suit (although I had lost 35 pounds!) and shoes that were completely worn out."

Today, with a Ph.D. in social ethics and sociology of religion from Boston University, Dr. Messer is president of Dakota Wesleyan University, Mitchell, S.Dak. At the time he wrote *The Revolutionary Hope of the Resurrection*, he was associate pastor of First United Methodist Church, Sioux Falls, S.Dak.

—*Your Editors*

Jesus, at the tomb of Lazarus, commands "Lazarus, come forth!" Scene V ends as Lazarus appears in his graveclothes.

Passion Play in Pennsylvani

UNDER THE bright stars of a cloudless night in late June the man staggers and falls beneath the cross he carries. He struggles to his feet, continues a few paces up the hillside, and falls again.

"On your feet Jew, King, Emperor!" a Roman soldier taunts the prostrate man. "There will be plenty of time for rest ere night falls. On your feet. Perhaps the whip will help!"

Suddenly the scene is shattered briefly by an incident not in the script. An elderly woman seated near the center aisle springs to her feet with a cry of protest. Her eyes brimming with tears, she strikes the offending soldier with a 20th-century umbrella!

Such things have happened more than once in the past ten years, so utterly realistic is the annual presentation of the Passion Play by the Hilltoppers of Hopewell United Methodist Church near Downingtown, Pa. For six weekend nights in June the two-hour play is performed before turnaway crowds of thousands.

"Last year we were out of tickets in May and returned

Christ's triumphal entry into Jerusalem is marked by crowds in a holiday mood. They press close to him, hailing him as the Messiah: "Blessed be he that cometh in the name of the Lord!"

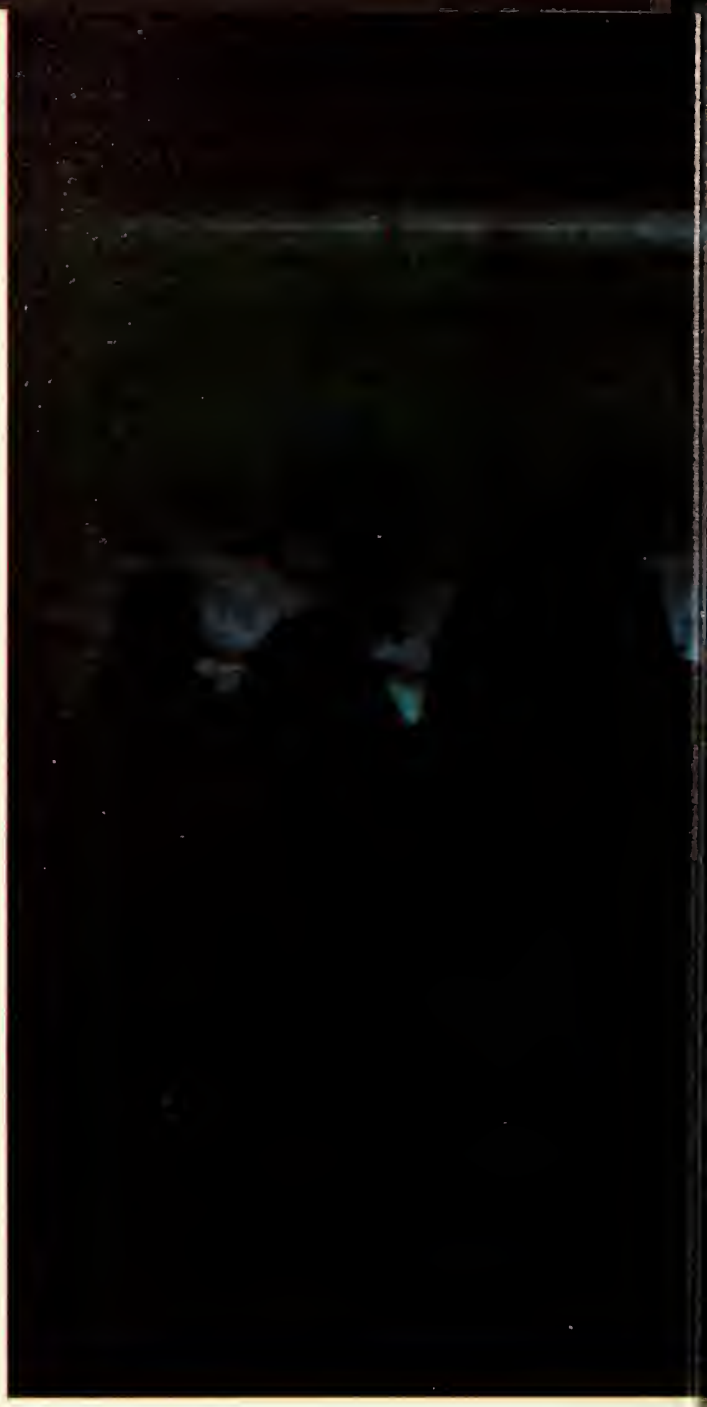
Text by Herman B. Teeter / Pictures by George P. Miller

a thousand requests that came through the mail," says Charles H. Hossack, the play's publicity man, who adds that he has had to ask newspapers, radio, and television stations in the area *not* to mention the event as one of southeastern Pennsylvania's outstanding attractions. "I suppose I'm a nonpublicity man now," he says.

This widely acclaimed production has been recognized for several reasons: its site in a beautiful woodland amphitheater, the sophisticated sound and lighting systems, and the near-professional quality of a cast of 60 actors. Even more remarkable is the fact that the play is the production of a small rural church in a sparsely settled area about four miles from town.

"It just happens that our church is loaded with talent of all kinds," says Charles J. Ax, author and director, who plays the role of Pilate. "Only a church like ours could possibly produce a play of this magnitude." Hopewell Church, founded more than 185 years ago and visited more than once in its early years by pioneer Methodist Bishop Francis Asbury, happens to have a membership

In the Sanhedrin scene (above) Caiaphas declares: ". . . bear in mind that this one . . . could be a source of great trouble should we delay too long." Annas answers quickly: "I say try him. We may not come by him so soon again." And the mob (below), having been before Pilate, howls with excitement and anticipation as Jesus bears a heavy cross toward Calvary.



rich in public-relations men, mechanics, space engineers, teachers, lawyers, doctors, makeup artists, and construction men. "But the moving force," says Mr. Ax, "is our pastor, Don Bower, who plays the Christus. Without him, despite our other resources, the project would never have come off."

"Everybody laughed," says Peter Smith, the sound man, "when Charles Ax suggested the site of our amphitheater in the woodland adjoining our church. At the time, about 11 years ago, we were $80,000 in debt for our new educational building. But we went ahead. Robert Carmichael, a mechanical engineer who is working on the space program for General Electric, designed a model. Then every able-bodied man in the congregation went to work. What you see here is the result."

About five miles of wire for sound, lighting, and communication are buried underground to feed the amphitheater's two-level center stage and the two flanking side stages, allowing quick switching from scene to scene to help maintain the pace and mood of the play. The center aisle and the space at the rear are used for outdoor scenes which give the audience a sense of greater involvement. The second level of the center stage is used only for the Last Supper scene.

"Our investment in material is about $15,000," according to Mr. Smith, the construction engineer. "Without

In the Crucifixion scene, Jesus is nailed to the cross to the sound of drums, the howls of the mob, and the sound of weeping. The cross is raised into place amid great cheers, and then the soldiers stand back to admire their bloody task. "Hail, King of the Jews!" the mob shouts.

our free labor, this could not be duplicated today for less than $75,000."

To seat the audience, chairs are rented from a supply house. But with a limit of 1,000 persons at each performance, this is not nearly enough. Almost 5,000 people were turned away last year for the 6,000 who were able to get seats. Although tickets are required, no admission fee is charged. Contributions from spectators and larger donations from patrons have made it possible for the play to continue without cost to the church.

Only a few are missing from the original cast that first presented the play in 1963. "At that time our Passion Play was presented inside the church. It was strictly a bedsheet and bathrobe production—but look at us now."

Pastor Bower has played the Christus from the first, but last year he was joined by an understudy, 18-year-old Robert Weiler, whose poise and talent gained immediate recognition.

It is said that Mr. Ax, who wrote the play, is the only one who forgets his lines. "But I can ad lib my way out," he says.

You are wrong, they say around Downingtown, if you think that, having seen one passion play, you have seen them all. You had better visit the Hilltoppers at Hopewell Church before making up your mind. But be sure to order your tickets well in advance! □

Message From the Third World:

Salvation No Longer a Gift From the West

AS EXPRESSED by one non-Westerner, this message rang loud and clear:

The Third World will no longer tolerate being "the raw material for others' salvation."

Gathered on the pleasant, spacious grounds of a Red Cross convalescent center outside Bangkok, Thailand, this was the seventh in a series of world mission conferences held since 1910 under auspices of the World Council of Churches (WCC) and its predecessors. The theme: *Salvation Today.*

This conference was different in many ways. In ten days the 326 conferees from 69 countries heard only three formal speeches. Subgroups on Bible study, the arts, meditation, and healing played an important part.

Perhaps the biggest difference was in the participants. There were Roman Catholics and Pentecostals, missions executives and secular workers, Christians from capitalist and from socialist countries. Just over half were from the Third World, and they came determined to talk about what they wanted to talk about and not what the West wanted to discuss.

It was in this atmosphere that the non-Westerner made his succinct remarks. They were amplified by a panel of reflectors who summarized the tone and direction of the meeting. They said:

"Perhaps Bangkok represents the end of the long period in which those who were conscious of holding power could speak with confidence about offering the gift of salvation to the rest of the world. At an earlier period this offer was made in terms of the Christian message. In more recent years it has been made in terms of development. But the fundamental assumption was the same: Those who came from countries which had preponderant political and economic power were offering salvation to the rest. No such offer comes from our meeting in Bangkok. We were led to something different."

What was the conference led to offer as a replacement? The answer cannot be found in any single affirmation but in a mosaic of the whole conference. Here are some bits and pieces of that mosaic:

"The moment the 'agents of salvation' are even equivocally on the side of the oppressor, the Christian message is distorted and Christian mission is in jeopardy. This happens when those who are seen as being in a position of economic, political, or spiritual power preach the gospel. The converts are then enticed to embrace a religion which not only alienates them from the deepest aspirations of their cultures but also presents them with a Christ whom they identify with those who have power over them. This is evil."—*From a report on Christian Identity and Racial Identity.*

"The very idea of power—conceived as the authority to administer funds and deploy personnel—is alien to a true understanding of the church. . . . What we must seek rather is a mature relationship between churches."—*From a report on Churches in Relationship.*

"How can we discuss a missionary strategy of the Christian church in our time when millions of Asians are faced with the brutal power politics of countries, some of which are made up predominantly of people who profess Christianity?"—*From a conference statement on Salvation Today and Indochina.*

"Without the salvation of the churches from their captivity in the interests of dominating classes, races, and nations, there can be no saving church. . . . Every church, all Christians face the question whether they serve Christ and his saving work alone or at the same time also the powers of inhumanity. . . .

"We understand salvation as newness of life—the unfolding of true humanity in the fullness of God. . . . As evil works both in personal life and in exploitative social structures which humiliate mankind, so God's justice manifests itself both in the justification of the sinner and in social and political justice. As guilt is both individual and corporate, so God's liberating power changes both persons and structures."—*From a report on Salvation and Social Justice.*

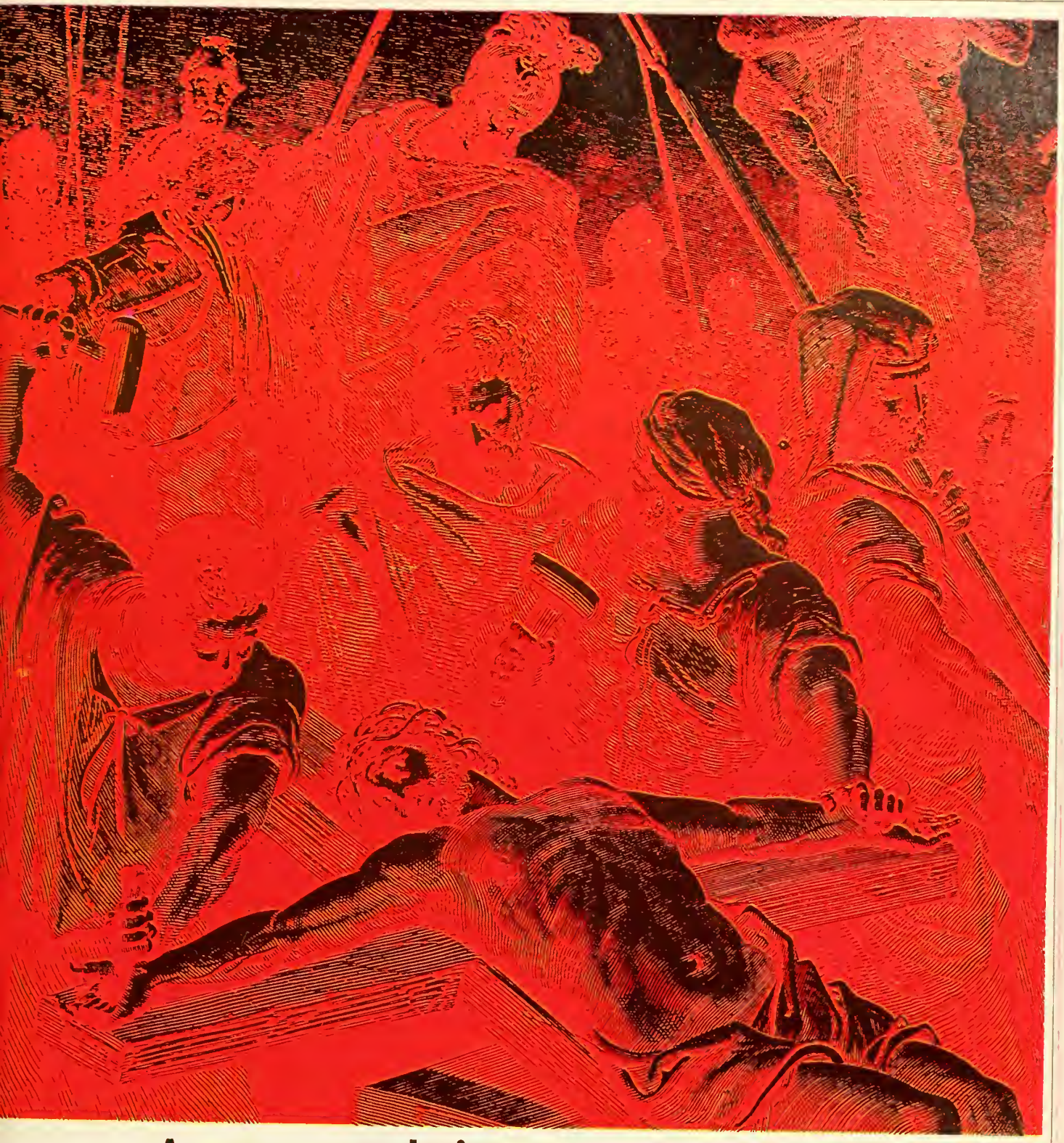
Observers failed to agree what it was that kept Americans and Europeans basically quiet during the conference. Some said it was acceptance of guilt; others called it a loss of nerve about the faith, masochism, or simply the inability to know how to respond. Mostly, said one observer, it seemed that a time for listening had come.

The pieces of the mosaic were put into perspective at the close of the conference by the World Council's new general secretary, West Indian Methodist the Rev. Philip A. Potter. He said, "In this meeting more than any other ecumenical gathering I have attended, we have been honest through God's grace."

The Rev. Emilio Castro, Latin American Methodist and Dr. Potter's successor as executive officer of the WCC Commission on World Mission and Evangelism (the conference's sponsoring agency), concluded, "Our mood should not be frustration but joyous anticipation."

Newly elected in Bangkok as chairman of the WCC mission and evangelism unit is Dr. Tracey K. Jones, Jr., general secretary of United Methodism's Board of Global Ministries.

—*Arthur J. Moore, Jr.*
Editor, new world outlook



A cross can bring you Together

owd which gathered on Golgotha was a motley bunch—
nd cruel, angry and vengeful, curious and insatiably hungry
ritual food. Its people were sophisticated in knowledge of
n methods of torture and execution, but they proved
gnorant of the ways of the Lord.
lay, the crowd continues to seek a sophisticated knowledge
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NEWS

BROADCASTERS WARN OF GOVERNMENT INFORMATION MUZZLE

"It's the most important story in the country now that the war in Viet Nam is, we hope, over." The story: Attempts by the Nixon administration to control broadcast programs of news and public affairs. The speaker: Fred W. Friendly, former head of CBS News and now professor of broadcast journalism at Columbia University.

Friendly called on religious broadcasters attending the annual meeting of the National Council of Churches' Broadcasting and Film Commission to "get the message to the public that its neck is being twisted." In response to Friendly, the commission's board of managers called upon Congress "to protect the integrity of the Federal Communications Act and the right of all reporters to confidentiality of their sources." The Rev. William F. Fore, executive director of the commission and a member of United Methodism's Southern California-Arizona Conference, said his group is particularly concerned about the recent jailing of reporters for refusal to reveal their sources, government pressure on broadcasters, and President Nixon's veto last year of the Public Broadcasting Bill. The commission has written to every local and state council of churches, alerting them to the need to develop a broad base of community support for strong and vigorous news from as many sources as possible --both local and national. Friendly noted, "While it is the reporters who are being attacked now, it is the public's right to information which is ultimately threatened."

WOMEN SECRETARIAT TO LEAD STUDY ON STATUS, ROLE

How many women executives are on your board, agency, or magazine staff? Undoubtedly that question will be asked often by Judith Elmer of Chicago, Ill., and Nancy Self of Long Beach, Calif. The two recently were elected to fill a single role as first executive secretary of the Commission on the Status and Role of Women. Each is married to a United Methodist minister. Both were active in the United Methodist Women's Caucus and worked with it at the 1972 General Conference which established the commission. In addition they worked for creation of one denominational women's unit--United Methodist Women--which by year's end will succeed the Women's Society of Christian Service and the Wesleyan Service Guild.

Giving by women last year to their national policy-making body, the Board of Global Ministries Women's Division, was down by about 1 percent to $13.2 million, but there was no deficit as in the three previous years.

USEFUL INFORMATION FOR COLLEGE CLASS FOUND IN CEMETERY

A snowy visit to the cemetery was one part of a winter interim course on how to compile a family history, offered by Westmar College at Le Mars, Iowa. Students Kathryn Frank, Brian Steele, and Royce Schaeffer and English professor Mark Minor (right) look at the stone of a 15-year-old boy "Massacred Aug. 18, 1862, By the Sioux while defending His Father."

BRIEF REPORTS FROM CAMPUSES OF UNITED METHODISM

From A to Z (almost) across the United Methodist campuscape: Alaska Methodist University (Anchorage), fighting for survival two years ago, increased 1972-73 enrollment by 20 percent to 502 full-time students and hired an assistant to the president for development with a goal to raise $600,000....Dickinson College (Carlisle, Pa.) issued a recruitment pamphlet specifically aimed at enlisting minority enrollees. Of 1,700 present students, 70 are black....The Rockefeller Foundation gave Duke University (Durham, N.C.) $230,000 to carry out a five-year effort to record the black perspective on Southern history....Illinois Wesleyan University (Bloomington) established a pair of hot lines for prospective students and their parents....Tennessee Gov. Winfield Dunn, a United Methodist, issued a letter to fellow members throughout the state seeking their support of two-year Martin College (Pulaski)....Otterbein College (Westerville, Ohio) joined Project Equality of Ohio, Inc., an interfaith fair-employment program....West Virginia Wesleyan College (Buckhannon) named John D. Rockefeller IV as president. He ran unsuccessfully last fall for the state's governorship and thus also lost his job as secretary of state.

TEXACO AGREES TO REVEAL DETAILS ON SOUTH AFRICA

If stockholders of giant Texaco, Inc., soon find out more about the firm's operations in South Africa, thanks will be due in no small part to the World Division, United Methodist Board of Global Ministries. The division, which owns 24,574 shares of Texaco valued at about $940,000 withdrew a resolution it had intended to present to Texaco's April 24 annual meeting after the firm agreed to try to provide all stockholders with a report about its South African interests. The resolution was similar to ones filed by six Protestant groups with 12 corporations. The church groups seek details on relations with workers of different racial backgrounds, compliance with South Africa's racial-separation laws, and efforts the corporations may be making to have the government modify those laws. The World Division is proceeding with a disclosure resolution filed with the Eastman Kodak Company. The division owns 19,496 shares valued at $2,875,000.

NATURAL DISASTER TEAMS FORMING ECUMENICALLY

Flood, hurricane, earthquake--whatever the natural disaster in this country, plans are under way to develop ecumenical teams ready to respond in less than 12 hours. The United Methodist Committee on Relief (UMCOR) is working with other denominations through Church World Service (CWS), the Protestant relief agency. Formerly responsible only for overseas relief operations, UMCOR was given domestic responsibility by the 1972 General Conference.

The first U.S. disaster-training workshop for national denominational leaders was held in January. Since then United Methodist bishops have been asked to designate coordinators for response to natural disasters in their areas. Each area coordinator in turn will develop a cadre of volunteers--medical personnel, electricians, builders, young people--who can be on the spot within 12 hours. Dr. James Thomas, UMCOR special ministries executive in charge of United Methodist participation in the program, stressed the need for ecumenical response in emergency situations. The program is still in a formative stage, he said, but the next step is scheduled for early fall. A series of eight or nine regional training workshops will involve coordinators from all denominations working with CWS.

COURT REAFFIRMS DENOMINATION OWNS CHURCH PROPERTY

The right of The United Methodist Church to retain control and use of property when congregations withdraw was reaffirmed recently by the Court of Common Pleas of Fayette County, Pa. Several congregations in that state had withdrawn in opposition to the 1968 merger of Evangelical United Brethren and Methodist churches.

ARTISAN-MINISTER EXHIBITS SKILLS OF APPALACHIAN

The potter's wheel spun on as the Rev. E. A. Russell and his wife led the general assembly of the Appalachian Development Committee during its worship periods (see story on opposite page). In addition to turning out several ceramic pieces ready for firing, Mr. Russell joined his wife in singing mountain ballads and carols and recited poetry of the mountain people. The Russells, formerly on the Red Bird Mission staff, now pastor Market Street United Methodist Church in Louisville, Ky.

AMNESTY, REBUILDING QUESTIONS REMAIN AFTER CEASE-FIRE

With POWs coming home following the cease-fire agreements in Indochina, United Methodists are considering the next major issue: amnesty. The 1972 General Conference took no stand but ordered distribution of two study documents: one favoring broad, unconditional amnesty and the other urging parole for imprisoned conscientious objectors and leniency in prosecuting deserters and resisters. Eight United Methodist leaders, calling for reconciliation efforts at home, urged "thoughtful consideration to the return and acceptance of all who resisted the war" and assistance of war veterans. Taking a stronger stance, editors of engage/social action (United Methodist and United Church of Christ magazine) editorially urged a "broad, general, unconditional amnesty for resisters and deserters."

Other United Methodists are focusing on rehabilitation in Indochina. Urging the U.S. to let the United Nations administer postwar rehabilitation in Viet Nam is Bishop John Wesley Lord, coordinator of the Call for Peace and Self-development of Peoples. His agency recently acquired on loan a new peace fieldworker, the Rev. Michael McIntyre. The former coordinator of Religious Leaders for McGovern-Shriver, he is gathering peace-education resources and working with annual conferences, seminaries, and other church agencies.

UNITED METHODIST WEEKLY NEWSLETTER TO BEGIN PUBLICATION

The shortest deadline of any publication in the church is only one feature of The United Methodist NEWSCOPE, a national weekly newsletter whose charter publication date is April 6. Four pages, letter-sized, NEWSCOPE also will feature concise, punctual, factual accounts about United Methodists in church and out. Items will be based on staff reports, on principal denominational and ecumenical news sources, and on reports from religion writers on daily newspapers across the country. NEWSCOPE staff will be made up of Together news people, with News Editor John A. Lovelace as editor of the newsletter. Editorial Director Curtis A. Chambers noted that events which occur in any one week can be reported on, published, and delivered in that same week. The newsletter was developed out of extensive research by The United Methodist Publishing House under general oversight of the general church periodicals committee of the Board of Publication. Prepublication issues were mailed to some 100,000 United Methodists in the first two weeks of March. Basic subscription price per year is $7.50; for first class delivery, $11.50.

The Church in Appalachia:

From Whence Cometh Help?

CHRISTMAS was long since over, but the soft, joyous strains of *Go, Tell It on the Mountain* seemed an appropriate way to begin the assembly.

Meeting together for 48 hours were more than 120 persons who spend their lives "telling it on the mountain." They are professional church workers in America's backyard—Appalachia—all or parts of 13 states sprawling from southern New York to northern Mississippi.

Several facts set Appalachia apart. It is rough, high country. Thus its lands are difficult either to farm or to industrialize, or even to inhabit. Yet it is surrounded by populous, wealthy, industrialized, educated, growing areas—Atlanta on the south, Washington-Baltimore along the eastern midsection, Pittsburgh and Buffalo on the north.

It is not hard to escape Appalachia. A short drive to any surrounding urban area does it, where jobs are easier to find and the impetus to return withers quickly. But it is hard—agonizingly so for United Methodists—to avoid Appalachia.

More than 2 million of the denomination's 10 million-plus members live in Appalachia. No other Protestant denomination has nearly so many members there. They are in some 10,000 congregations. Beyond this, United Methodists are organized in their traditional forms: annual conferences (25), episcopal areas (all or part of 18), and jurisdictional conferences (parts of 3). Further, to meet Appalachia's historic and continuing needs, United Methodists work through their own Appalachian Development Committee (ADC) and, along with 16 other denominations, through the ecumenical Commission on Religion in Appalachia (CORA).

ADC summoned this assembly as a part of its nonlegislative attempt to coordinate United Methodist work throughout Appalachia. Although it is the denomination's official caucus in the area, it has no authority to enforce any coordination. Thus the refusal of some annual conferences to admit that they *are* in Appalachia—seeking, it would seem, to avoid some of the mass media depictions of the area—and the intransigence of some of the dozens of missions enterprises resist ADC's efforts.

Up the hills and down the valleys United Methodists operate a galaxy of projects: church and community work, colleges, universities, secondary and elementary schools, community centers, hospitals and other health centers, town and country parishes, and, in Appalachia's several major cities (Birmingham, Ala., and Charleston, W.Va., for instance) urban projects.

Appalachia's very diversity sets up both an opportunity for and an obstacle to church mission. The West Virginian's agony over the ecological rape which is strip mining impresses but fails to involve the Mississippian seeking funds for one of the denomination's constricted black colleges. Each has a historically valid claim to church priority.

Nor can the general church come in as a great coordinator and arbiter. Thus, when more than 200 workers go on strike against the Methodist Hospital in Pikeville, Ky., in the heart of Appalachia, neither ADC nor any other general church agency can go in and impose its will. The episcopal areas and annual conferences and missions units retain the right in Appalachia as elsewhere to insist, "We can do it ourselves."

Exploitation by outsiders is historic in Appalachia. First the logging companies denuded the mountains, felling their native timbers. Then the coal companies sent the area's men into the mines and, more recently, scarred the earth with strip mines. Ahead may be the third wave of exploitation—recreation. In all of these waves Appalachia may be seen as America's last colony, an area used and controlled by others. When some at the assembly charged that the real decisions about Appalachia are made on Wall Street and in Washington and in Pittsburgh, no one denied it.

Perhaps most penetrating was one minister's assertion that the church, too, has exploited Appalachia. "We have brought in organs and stained-glass windows, Madison Avenue ideals of what a mountain church should look like, and we have built log cathedrals!"

There is a governmental factor, too. Working directly under the federal executive branch in partnership with the 13 state governments is the Appalachian Regional Commission (ARC). Credit for the genesis of this agency, which now funds $300 million annually into the area, goes to John Kennedy's presidential primary campaign of 1960 in West Virginia. But the young head of that agency, Dr. Alvin J. Arnett, grandson of a Baptist missionary in eastern Kentucky, predicts these changes for Appalachia:

1. Local governments, buoyed by federal revenue sharing, will become stronger.
2. The federal government will be taking stock and generally backing away from new programs for depressed areas.
3. State administrations will become more competent.
4. There will be less bureaucratic bumbling.

Where does the church fit into this? Most persons at the second Appalachian assembly agreed that it fits best as an ecumenical movement through CORA. As the chairman of ADC, the Rev. Norman W. Klump, expressed it: "What I commit myself to in CORA is to help The United Methodist Church find its way in Appalachia." If ADC, ARC, CORA, and other acronym-named agencies succeed, United Methodists outside this rugged, beautiful, abused land may be able to affirm with the psalmist:

"I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth." (Psalms 121:1-2, KJV.)

—*John A. Lovelace*

What We Need Most

By Gerald H. Kennedy
United Methodist Bishop (Retired)

"How blest are those who know their need of God; the kingdom of Heaven is theirs." —Matthew 5:3, NEB

THIS SHARP, clear word in the New English Bible is more familiar to us when it is translated: "Blessed are the poor in spirit, for theirs is the kingdom of heaven." But the New English wording makes plainer for us one of the great issues of life.

Not many of us would say that to know God is the thing we need most. More likely, we would reply, "I need most of all $100 a week more than I am currently receiving." Or we would say we need some way to reduce the payments we are obligated to meet. Parents might say they need their sons and daughters to be reasonable like *they* used to be.

But Jesus tells us that the first thing we need is to recognize our need and dependence upon God. Scholars tell us that this represents the main theme of the Beatitudes. We are lucky and fortunate if we come to terms with that affirmation at the beginning.

In an election year we Americans are told by the party in power that things are good and that our chief need is to reelect the incumbent administration because of the great way it has answered all our main problems. From the opposition party we get a different picture. They tell us things are very bad indeed and that what we need is change.

What the institutions of our society need above all else is stability. If we make them tough and firm, we will have accomplished that task. In the face of that kind of social order the claim of Jesus as to man's primary need does not seem very realistic. Few are willing to agree that we Americans need to worship God and acknowledge our dependence on him.

Individually, we say we need peace of mind above everything else. To awake in the middle of the night and think of the terrible demands of life makes insomniacs out of us. What will keep us from worrying and what will get us through the future?

We feel a need to be successful. That is probably the reason we have created those cults of religion that promise success at all costs. That is why American religion has moved in that direction.

Carl Jung, who was at one time a disciple of Sigmund Freud, wrote in *Modern Man in Search of a Soul:*

"During the past 30 years, people from all the civilized countries of the earth have consulted me. I have treated many hundreds of patients, the larger number being Protestants, a small number of Jews, and not more than five or six believing Catholics. Among all my patients in the second half of life—that is to say over 35—there has not been one whose problem in the last resort was not that of finding a religious outlook on life. It is safe to say that every one of them fell ill because he had lost that which the living religions of every age have given to their followers, and none of them has been really healed who did not regain his religious outlook. This, of course, had nothing whatever to do with the particular creed or membership of a church."

This testimony from a man professing to deal practically with the great problems of human life sounds amazingly like Jesus' word: "How blest are those who know their need of God." Maybe this beatitude is more practical than we have thought.

The Chief Sin—Pride

The deep realization of our need of God is a complete denial of what the New Testament refers to as the chief sin—pride. If we look at society in the 20th century, we will find that Jesus' judgment against pride is utterly realistic. For years we have been caught up in a war in Viet Nam which we could not end because we insisted, first of all, on saving our pride. We refused simply to confess that we made a wrong decision. No one person or group should be blamed. We are all in this together, and all are to blame.

We are caught up in a time of testing and strain in our relations with each other as members of different races. At the root of our racial antagonisms and our failures to accomplish a change of mind there is this horrible thing, racial pride. We are not willing to see men without their color. It will be white supremacy or black nationalism, even if it kills us, so long as we can protect our pride.

We are victims of class pride. I must be true to my heritage; therefore, I glory in the great WASP accomplishments of the past. The "poor in spirit" point of view is put in second place when it comes to racial and class pride.

Let no man question my ability. Even if I may have some real doubts about it myself, I will still maintain that I am capable and able to do the job.

That great Catholic layman, G. K. Chesterton, whose insight and imagination have meant much to me, wrote some detective stories. Father Brown was his canny priest who had such good fortune tracking down the guilty. A critic said he had concluded that Father Brown's success was due to "second sight." This horrified the priest, and he replied that he was successful because he put himself into the frame of mind of the criminal. When he found himself thinking

like the criminal, he related, he was then able to discover who the criminal was.

The critic's response was that such an approach was morbid. Father Brown replied that until a man knows how bad he is or might be, he is no good. Or until he finally gets over the habit of thinking of criminals as apes in a jungle 10,000 miles away. Or when, at last, he has wrung out of his own soul the last drop of the oil of the Pharisees. This humility, says Jesus, comes when we know our need for God.

The psychiatric approach to religion emphasizes adjustment. A healthy person, according to this school of thought, is one who always adjusts to the situation. Carl Sandburg told of the chameleon who got along very well adjusting to his environment until one day he had to cross a Scotch plaid. He died at the crossroads, heroically trying to relate to everything at once.

Lord Melbourne observed, "I wish I was as sure of anything as Tom Macaulay is of everything." The destruction of our pride and the creation of what the Bible calls "poorness of spirit" is the first thing we have to accomplish. Lent is a very good time to think on the realism of the words of Jesus.

Joy in the Unexpected

Last of all, let us notice the joy that comes to those who take this beatitude seriously. Some time ago I read *Up the Organization* by Robert Townsend. I was so impressed with much of the foolishness that is associated with big organizations that I wrote Mr. Townsend and asked him if he did not have the Methodist Church in mind when he wrote the book. He answered that since The United Methodist Church is large and powerful, it quite easily could illustrate some of his points.

From Mr. Townsend's book comes this critique on the wives of businessmen:

"The worst wives (from the standpoint of the effect on their husbands) in my experience are the overly ambitious ones. They seem to be constantly after their husbands to make more money. They do not understand money, like prestige, if sought directly, is almost never gained. It must come as a by-product of some worthwhile objective or result which is sought and achieved for its own sake."

How many people are there like that for whom life is a constant disappointment and a gradual running down?

The late Wallace Hamilton, a great preacher and a man I still miss, entitled his last book *Serendipity*. Not a great title, perhaps, but it deals with something Hamilton believed is true to the gospel: Great treasures come when they are unsought and least expected. You start after something else, but God in his kindness rewards you in a way that you could not have thought of yourself. It is as if God has so much to give us that he does it with a surprise when we do not seek it.

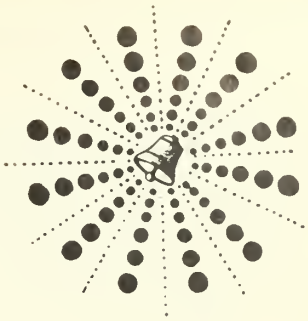
One of the great rewards of being "poor in spirit" is that laughter comes to us spontaneously. As the second psalm says, God laughs. Laughter comes to the humble man because he can laugh at himself. Often the foolish things he does and the ridiculousness of his own pretenses overwhelm him with mirth. A proud man can never laugh at himself.

One of my clearest memories as a boy was hearing my mother sing that old hymn *Sweeter As the Years Go By*. It is not sung much any more, but I have never forgotten how my mother sang it. Her life was not an easy one, but she found a great treasure of the gospel was that it grows better and richer and deeper with each passing year.

The late Bishop Frederic C. Lawrence of the Episcopal Church wrote, "To me, the surprising feature of life is that it becomes more interesting as one grows older . . . a lifelong Christian faith suffuses the later years with serenity and hope."

And we come to see, finally, that those who are really fortunate above all others have learned their need of God. All of life becomes more exciting the older we grow. That is worth thinking about and remembering.

How fortunate we are, how lucky, how blessed, if in this season of Lent we discover that what we need most is God. □



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Let's take a look at the new name given to the organization of members of the female sex who also happen to be members of The United Methodist Church.

1. United. According to the dictionary, it means "combined, made one." So since members are combined in one organization, we don't need that word.

2. Methodist. The organization is entirely Methodist, not ecumenical, so that is another unnecessary, redundant word.

3. Women. The organization is composed exclusively of female persons; that, too, is an unnecessary word.

So the words have no meaning. There is no mention of the purpose, objective, or goal of the group and nothing to specify whether it is a social, political, educational, or religious group.

My objections to the new name stem also from the similarity of the initials UMW to those of the United Mine Workers labor organization. I want no part of it.

If the new name is supposed to mark progress in the organization of Methodist women, include me out.

Esther A. Roberts
Washington, D.C.

Billy Sunday, the evangelist of a generation ago, used to say that going to church didn't make you a Christian any more than going to the barn would make you a horse. But if you were looking for a horse, you'd be most likely to find one in a barn.

Nowadays, with new uses of leisure and the changing patterns of family life on weekends, we seem to be affirming that we can get along very well as Christians without a regular experience of corporate worship and without the association with Christian ideas and fellowship provided for us in the activities of the church. Without the discipline of regularly looking at life in the light of the spirit and teachings of Jesus Christ, being Christian becomes a by-product of satisfying the regular demands of life.

Is it too strong a statement of principle to declare that, except in special circumstances, every Christian needs one experience of corporate worship each week to help keep his faith fresh and his discipleship true? That may require some new planning by the church to make such services available at times other than on Sunday morning. But it also will require a new spirit of discipline on the part of many people who really want to be Christian but have lost track of some of the influences they need to help them be such.

Bishop Ralph T. Alton
From *The Hoosier United Methodist*

Why has the church failed to grow? Might I suggest one reason is hypocrisy? Consider the treatment of African nations:

We are asked to remove our investments from South Africa and Rhodesia. The church promotes terrorism in Africa and condemns violence in Viet Nam. Investments in South Africa have made it one of the most prosperous nations in the world. Of course it has racial barriers which should be torn down, but I do not hear the same cries to tear down the barriers of slavery under godless communism.

The church supports self-righteous Ethiopia, which lacks a trace of democracy; dictator-ruled Zambia, where 200 of the opposition party were recently jailed; Tanzania, with never a free election; Ghana, where the army recently seized the government, abolished the national assembly, and banned all poiltical parties; Sierra Leone, noted for coups and jailings; Kenya, whose government rode to power on the Mau Mau; and Uganda, demonstrating its racism by ordering the deportation of 50,000 Asians.

Rhodesia was expelled from the 1972 Olympics at the insistence of these other countries despite the fact that it had an integrated team. Rhodesia has free elections; the others do not. Rhodesia supplies her black citizens with far better educational, health, housing, and labor advantages than can be found in any of the countries that demanded her expulsion.

It appears that the church treats all whites in Africa as devils and all blacks as angels. Isn't it time to realize that there are angels and devils in both races in Africa?

William R. Angle
Miami, Fla.

I am convinced that God has called me to be a New Testament evangelist—not an Old Testament prophet! While some may interpret an evangelist to be primarily a reformer or a political activist, I do not! An evangelist is a proclaimer of the message of God's love and grace in Jesus Christ and the necessity of repentance and faith.

My primary goal is to proclaim the good news of the gospel of Jesus Christ. The basic problem of man is within his own heart. This is why evangelism is so important. Current events indicate that there is a worldwide crisis of the spirit. The people of the world need a new birth that only Christ can bring.

Billy Graham, *Evangelist*
From *Religious News Service*

Preacher to the Masses

A 28 x 10-foot painting in the chapel narthex at Wesley Theological Seminary, Washington, D.C., reminds student ministers of Methodism's first great evangelistic venture.

The mural by Baltimore artist Howard Frech portrays the young John Wesley, founder of Methodism, at the most critical period in his ministry—that time immediately following his decision to carry the gospel to England's unwashed, unchurched masses. Clad in the robe of an Anglican priest, the immaculate Wesley stands on Hanham Mount near Bristol, England, submitting "to be more vile," surrounded by grimy coal miners and a few townspeople, forsaking what he loved most: "a commodious room, a soft cushion, a handsome pulpit."

Wesley was not the first (the eloquent George Whitefield preached there before him), nor would he be the last in an army of open-air Methodist preacher-evangelists who built one of the world's largest Protestant denominations from a few small societies.

Bristol has not forgotten Wesley after 234 years. Today Hanham Mount is a shrine topped by a high electric beacon and marked by a memorial which notes where Whitefield and Wesley "preached their earliest open-air sermons in A.D. 1739." And Hanham Mount is of special significance this year as The United Methodist Church joins another great evangelistic venture—*Key 73*, an interdenominational, continent-wide thrust designed to reach every person on the North American continent.

—Herman B. Teeter

Our Overseas Missions:

Are We Retrenching Or Retooling?

EARLY in the 1920s more than 1,500 missionaries were at work in overseas missions programs of the three then separate bodies of Methodism. World War II had reduced that number to barely 400 by 1944, but it climbed again in the postwar era, and by the time of Methodist-Evangelical United Brethren union in 1968 the combined missionary force of the two denominations totaled 1,608.

In the past five years the number of missionaries has again declined. The expectation for 1973 is that the World Division of the United Methodist Board of Global Ministries will support an average of 950 overseas missionaries during the year. (The Board of Global Ministries, a creation of churchwide restructuring in 1972, includes all divisions of the former Board of Missions.)

Why the decline? Costs of supporting each missionary are up; giving by our churches is down. Some nations have closed their doors to Christian missionaries, and in other countries the responsibilities which missionaries once carried alone are now capably handled by national leaders.

What does the decline mean? A timid retrenchment, or a retooling to recognize change? Here, in Powwow **form are two views of the question. The writers, John T. Seamands and John B. Holt, share both the missionary experience and a continuing concern through their work as seminary professors.**

—Your Editors

JOHN T. SEAMANDS

WE EVANGELICALS are disturbed over the drastic retrenchment in United Methodist missionary personnel. Just three years ago our church had approximately 1,450 missionaries overseas. For 1973 the Board of Global Ministries has budgeted for a reduced force of about 950, a cutback of almost 35 percent.

It is argued that the churches overseas now have developed their own leadership to such an extent that missionaries are either no longer needed or are required only in a very limited number. The presence of missionaries merely serves to stifle the advance of the younger churches. It is also claimed that the nationals themselves are responsible and far better equipped for the evangelization of their own people.

We rejoice in the development of leadership in the younger churches. Missionaries have labored and prayed for this achievement for many years. Nationals have the right to administer their own affairs and make their own decisions. But this merely changes the *role* of, not the *need* for, the missionary. In the present context the missionary goes forth to be a servant of the younger church and to work *alongside* the nationals, under their direction. A sincere missionary will never permit his presence to hinder a national church's growth and maturity.

It is true, too, that nationals are primarily responsible for and are more capable of evangelizing their fellow countrymen. But at the same time we must recognize that the Christians in many Asian countries are small islands in vast seas of non-Christians. For example, Christians in India are less than 3 percent of the total population; in Japan, less than 1 percent. In many lands the resources in personnel and finances of the Christian church are seriously limited and inadequate for the gigantic task that faces it. In such areas it will take the combined resources of East and West to fulfill the Great Commission.

In the face of the world population explosion, the

Dr. John T. Seamands is professor of missions at Asbury Theological Seminary in Wilmore, Ky. He spent much of his earlier life as a missionary in India, serving there with his father and brother. Dr. Seamands' portion of this *Together Powwow* is drawn from an address he made to the 1972 Convocation of United Methodists for Evangelical Christianity.

unfinished task of evangelism is becoming larger and larger all the time. In the days of Jesus the world's population was only about 250 million. Today it stands at 3.5 billion. This means there are more people to be won for Christ now than ever before, so today the church of Jesus Christ around the world requires not fewer but *more* missionaries.

Some missions boards recognize these facts and have acted accordingly. For example, at the same time our United Methodist Church has decreased its missionary force from approximately 1,450 to 950, the Southern Baptist Convention has increased its personnel from 1,450 to 2,450. Most evangelical missions boards have also substantially increased their number of missionaries abroad. The Christian and Missionary Alliance, with just 120,000 members, supports almost 850 missionaries.

I am afraid of the isolationist spirit that is creeping over our American churches. Certainly there are vast spiritual, material, and social needs on our doorstep, and we must do everything in our power to meet these needs —but *not* at the expense of neglecting the tremendous needs overseas.

It is true that the door has been closed to Western missionaries in some lands and may close in others. But there are still many open doors. Many Afro-Asian churches are still asking for missionary personnel from abroad. Dr. Pierre Shaumba, a leader of the Church of Christ of Zaire, told me he personally carried a plea for reinforcing the missionary staff in Zaire to the top secretaries of the United Methodist Board of Missions in New York City (now the Board of Global Ministries). But in the face of this urgent and sincere invitation we have continued to retrench rather than advance.

The relationship between our Board of Global Ministries and the church overseas is at a low ebb. For several years now it has dwindled to a mere system of interchurch aid. Now we are not only retrenching our missionary personnel but also withdrawing our financial aid. Soon we will have left the church overseas high and dry.

It is time for us to establish a new spiritual relationship with the churches abroad. We need to sit down with the leaders of these churches as full partners in Christ. This might well lead to the following actions:

1. A survey of all the unevangelized areas of the world carried out by an international body.
2. A survey of our united resources.
3. A bold plan to apply resources to areas of need.
4. The sending forth of international missionary teams to demonstrate that the church is a universal brotherhood. In some cases, one country might supply the trained personnel and another the financial support.
5. A willingness and eagerness to receive missionaries from other lands to help us in special areas of need; for example, to break down racial barriers and to minister to our youth who are being attracted to Eastern religions. Converts from Hinduism could minister effectively to those being converted to the Hare Krishna movement. Converts from Buddhism could work among those who are being attracted to Zen Buddhism. Such missionaries coming from non-Christian backgrounds would understand the Eastern religions and would be accustomed to religious confrontations.

Evangelicals believe that the Great Commission is still binding on the American church. We believe that God is still calling some young people to serve overseas.

If our Board of Global Ministries is unable to find places of service for our own young people, then it may be that the time has come for the evangelical segment of the church to provide the ways and means for them to serve abroad. We may have to deal directly with the churches overseas, find places of service for our young people, and then raise the money to send them out. I know of two young couples already serving under such an arrangement and two more who are preparing to do so. Evangelicals are not going to stand idly by and watch the scuttling of what once was one of the greatest denominational missionary enterprises in the 20th century!

Evangelicals are also greatly disturbed by the new theology of missions that has been developed by our missions board in the last few years. Nowhere is the new theology stated so clearly as in the position paper on strategy for Latin America, which proposes that the political fight for the liberation of all the oppressed shall have first priority. In page after page it declares that the fight for social justice on behalf of the people of the Third World shall be the number one objective of the board from henceforth. Nowhere in its more than 50 pages is the matter of personal redemption mentioned.

The implications of this new theology are quite evident. It is man-centered rather than Christ-centered. It permits the world of men, rather than the Word of God, to set the agenda. It emphasizes humanization rather than redemption.

It is high time to call our missionary programs back to solid scriptural foundations. Christian missions are founded upon the authority of Jesus Christ. He declared, "All authority in heaven and on earth has been given to me." On the basis of his Lordship he then commanded, "Go therefore and make disciples of all nations." The Great Commission is founded upon the redemptive act of God in human history whereby the Father was reconciling the world unto himself through the sacrifice of his Son. It is salvation history and not secular history that is central in the missionary motivation.

Today in our church's official statements, documents,

and articles, *salvation* is interpreted solely in horizontal terms as liberation from want and oppression. *Evangelism* is defined loosely as any act of mercy or kindness that is done to our fellowman. If the fight for social justice is the primary task of the church, how then is the church any different from the United Nations? If our chief concern is to minister only to the physical needs of man, how are Christians different from the social-minded Buddhist or Peace Corps worker or agnostic?

The new theology of missions is weak because it does not take seriously the sinfulness of man. Man's basic problem is his estrangement from God, the disharmony and self-centeredness at the very core of his personality. Even after we have given everyone an adequate education, a decent house, sufficient food, and the basic opportunities and privileges of self-expression, the need for Christian missions still exists. We still need to call men to repentance and to faith in Jesus Christ.

We are *not* asking our missions board leaders to give up their concern for the physical and material needs of men or to abandon their struggle for peace, justice, and liberty. But we *are* urging them to restore the proper balance between evangelism and social action, to reorder the priorities of mission, and to put Christ in the center of their theology and objectives.

Because our missions board leaders have lost their concern for evangelism and the spiritual needs of men, scores of congregations across United Methodism are diverting their financial resources into other channels. I know from firsthand information that this amounts to tens of thousands of dollars a year. As a result, the board's income has steadily decreased in the past few years.

If the board would restore evangelism to its proper place in the missionary program and give the churches an opportunity to contribute to evangelistic projects, our congregations would be glad to lend their support and direct their funds through the regular channels. We have barely begun to tap the financial resources of The United Methodist Church for missions. People are able and willing to give, but they must first have confidence in the program the church is pursuing. □

JOHN B. HOLT

Professor John B. Holt, another former missionary, is associate professor of missions and associate dean of Perkins School of Theology in Dallas, Texas. As a missionary in the Philippines for ten years, he was pastor of Knox Church in Manila and a professor at Union Seminary there. In 1972 he was named secretary of the United Methodist General Conference.

I WORK WITH Christians who are conservative evangelicals and Christians who are liberal evangelicals. I find both deeply concerned about the Christian mission. Those who confess Jesus Christ as Lord must find ways to work together in God's mission and to recognize "the diversity within the Christian church and the diversity within the world to which we are called to minister," as Dr. Albert C. Outler has said.

This is no time for labels, prima donnas, or go-it-alone attitudes, though I would be the first to insist that no one try to "harness" God's Holy Spirit. The emergence of new forms, new leaders, new movements, even new churches is a mark of the creative periods in the history of the Christian mission. This is a compelling reason for our not insisting on too narrowly defining mission or evangelism. Our day requires new structures and a thorough reevaluation on *how* the mission is to be fulfilled.

Dr. Seamands implies that reducing our American United Methodist missionary personnel by 35 percent is a retrenchment in mission. I find this difficult to believe, for in his own words Dr. Seamands outlines the situation which makes the maintenance of 19th-century levels of missionary personnel impossible and counterproductive.

He says, "We rejoice in the development of Christian leadership of the younger churches. . . . Nationals have the right to administer their own affairs and make their own decisions. . . . It is true, too, that nationals are primarily responsible for and are more capable of evangelizing their fellow countrymen. . . . It is true that the doors have been closed to Western missionaries in some lands and may close in others."

We are in complete agreement to this point. Reassessment and redeployment of missionary personnel are necessary in this post-colonial era. But such a process is not retrenchment. It is retooling!

Western missionaries have planted the seeds of the gospel and have organized Christian congregations throughout the world. The gospel has taken root and has become indigenous globally. We have co-workers who can proclaim Christ in more than 1,100 languages and in a wide range of life-styles. The Christian community is retooling as a *global* community—a leavening minority in a world of new governments, autonomous churches, resurgent religions, and travel restrictions.

When one stops to think about it, it is amazing that 950 United Methodist missionaries are still on the field in the Third World that has been in revolutionary and nationalistic turmoil since World War II. This means nearly 1,000 United Methodist missionaries have been invited to remain or return at the very moment when Westerners on the whole have been rejected by the vast majority of the people who make up that Third World.

Imagine the situation in our own country at the time of the American Revolution. Those English preachers (missionaries) whom John Wesley sent here either became Americans and worked in a new American church or they left for Canada or returned to England.

Let us thank God that early American Christians took

the gospel planted by Wesley, Albright, Asbury, Otterbein, and Boehm and helped to bring forth, by the working of God's Holy Spirit, some of the American churches which, with all their faults, provide a substantial portion of the missionaries and the resources for the extension of the gospel throughout the world today. Narrow denominationalism and insistence on everything being done in the English or European way could have paralyzed the growth of the church in America following 1776.

Yes, Dr. Seamands is right in saying that Christians in every land are responsible and far better equipped for the evangelization of their own people. Did not Billy Graham himself find terrific difficulties in India within the last six months? Were not Roman Catholic missionaries expelled from Sabah last December? This does not say that we should stop sending missionaries. It does suggest that we should reconsider how many missionaries we send, their age, their experience, and their skills, and that we should listen carefully to the advice of our co-workers in any given land on which missionaries should be sent. (There are sound procedures in the United Methodist *Discipline* for this.) Many governments now require sponsors who are their citizens to be responsible for missionaries admitted.

We must not confuse the *number* of missionaries with their *effectiveness* in preaching the Word of God and witnessing to God's kingdom in other lands.

I, too, am concerned about the spirit of isolationism that is developing throughout America—and that it has begun to slip over into the church. This must not continue. This is the very point which disturbs me the most in Dr. Seamands' article. His implications compound the danger of feeding this isolationist spirit within the church. If the mission enterprise is to be measured only by the "number" of missionary personnel on the field, we are bound to develop even more isolationism. If funds are to be given only where we have missionaries to control and administer them, that is colonialism of the first order! Our churches must continue to provide whatever support may still be necessary for the program and personnel and institutions we have established in the name of Christ across the world, even though we may not be allowed by foreign governments to send our own missionaries.

To cut our support would be to prove ourselves the imperialists that some young militants short on the history of the Christian mission often claim we are.

Already, too many pastors and laymen in America think of missions *only* in terms of missionary personnel at the very time that mission-born churches in 80 nations across the world have developed their own leaders. They are as qualified educationally, spiritually, and charismatically to extend the life of the church in their land as were the early Wesleyans who spread the gospel in America.

John Wesley's spiritual leadership and social concern have been effective throughout the world without his physical presence. Bishop Sante Uberto Barbieri of Buenos Aires is a far better representative of Argentinean Christianity in a meeting of the Council of Evangelical Methodist Churches of Latin America than any Yankee missionary, however excellent. This is not the day to flood the world with American missionaries.

Reducing missionary personnel by 35 percent need not be retrenchment in mission. It is a recognition of the success of the Christian mission in its basic form for the past 150 years and of dynamic new alignments and new kinds of interdependence. It is a sign of respect for our co-workers in Christ who lead the new autonomous churches. It is abiding by the law in new nations which restrict immigration and the activity of non-citizens.

"It is time for us to establish a new spiritual relationship with the churches abroad," Dr. Seamands says. "We need to sit down with the leaders of these churches as *full partners* [italics mine] in Christ."

Exactly! But that cannot be done by perpetuating the *form* and *number* of missionaries as in the past century. It is by our *listening to* and our *cooperating with* them on their terms in their lands. This is what our Board of Global Ministries leaders are seeking to do in Bangkok, Kuala Lumpur, Nairobi, and Buenos Aires.

Dr. Seamands suggests that we survey unevangelized areas, apply our united resources to areas of need, and that we send and receive international missionary teams to demonstrate universal brotherhood. "In some cases," he says, "one country might supply the trained personnel and another the financial support." I say, "Amen."

Isn't this the very thing Dr. Seamands criticizes our Board of Global Ministries for doing? Isn't this the ecumenical dimension of Christian missionary cooperation that far too many condemn and refuse to support?

Have not cooperative and concerned Christian missionaries and missions boards been doing exactly what Dr. Seamands suggests on an increasing scale since that great World Missionary Conference at Edinburgh in 1910 when 120 Western missionary societies met to share problems and resources? At New Delhi, India, in 1961, 181 Christian churches from 60 nations (including Pentecostals from Latin America, Old Catholics from Europe, Orthodox, and more than 57 varieties of Protestants) affirmed "Jesus Christ, the Light of the World" in the languages of every continent!

Responsible Christians are ready to prayerfully rethink the priorities and methods of our participation in the global mission of Christ in our day. The makeup of our new missions board illustrates my basic point. The formula is one clergy, one layman, one laywoman in equal parts with due representation from all ethnic and age groups within the church. The principle of *representative participation in planning* must be applied universally across all barriers for the remainder of this century.

This is a time in which God's mission is being retooled in its human forms through all who will become "new persons in Christ." It is a time for sending and receiving international missionary teams, organized evangelical and ecumenical committees on itineraries planned and administered by local Christians on a global scale. We must demonstrate globally that the church is a universal fellowship in Christ which transcends all labels—United Methodist, Roman Catholic, Presbyterian, Pentecostal, Orthodox; evangelical, liberal, fundamental, conciliar; missionary, clergy, laity; Jew, Greek; slave, free; male, female.

"Jesus Christ is Lord of all."

Let us be about our Father's business with diversity but not divisiveness, with our distinctive identities and emphases but without labeling or seeking scapegoats for our individual and corporate sins and self-centeredness. Christ's cross gives the lie to human egocentrism. □

How Can I Know I've Been Saved?

By Maida Dugan

THE YEARS have gone fast and I am no longer young. The usual ups and downs, highs and lows, have been a part of my living. Unsolved problems, unresolved frustrations, and uncertainty of life here and hereafter have often clouded my days —as they have clouded the days of all others I have known well.

At intervals through the years I have heard an evangelical sermon or the personal testimony of one who has been "saved," and these have prodded me into examining myself as to whether I have had the greatest of all experiences—that of finding God. Over the years I have continued to hope that sometime, somewhere, the Holy Spirit would descend on me, that I would feel a burning cleansing within my heart and soul, that I would be sure Jesus had come into my life, and that I would know I had been saved. It just has not happened.

For years I taught a church-school class for young married people. A member of the class who had graduated from a famous Bible institute made a personal call on me one afternoon. In the course of our visit she said, "You are a good person, Maida. You are a fine teacher, and we love you. But have you been saved?"

"I really am not sure," I told her regretfully. I did not want to lose the confidence of my class members. Their trust and loyalty to the church and to the class had brought joy and fulfillment to me. I hesitated to discuss the subject. But the silence that followed had to be broken by one of us, so I asked, "How can I really know whether or not I am saved?"

"Oh, you will know without a doubt when it happens," she assured me. "Your life will be changed. You will find a great inner peace, and God will be very real to you."

"Then," I sadly admitted, "I guess it has not yet happened to me."

My young friend asked me to kneel there in my living room with her while she prayed for me. Devoutly and earnestly she asked God to reveal himself to me. Later as we said goodbye, I thanked her for her prayer and kissed her cheek. I was sure then and am sure today that she had experienced a real conversion. But I could not feel it, and I never have.

A world-famous evangelist held services in the midwestern town that was my home when I was 14. My sister, weeping, went forward when the call came. The beautiful hymn *Just as I Am, Without One Plea* brought emotion into my heart, but nothing took hold of my spirit or caused me to acknowledge that something new had come into my life. I deeply wanted a spiritual happening. But I sat in the seat, unmoved.

In my church associations I have heard many people testify to a sudden experience of the presence of God and a moment of commitment that changed their lives. Somehow I seemed to have missed the boat to the meeting place with God.

My husband was a pillar in the church, and one of my sons became a minister. I worked along my steady course as a wife, mother, teacher, and friend. But often in moments of reflection I wondered why the experience of being "born again" had not come to me.

My husband died suddenly, quietly, one evening as he read the evening paper in the living room. The ambulance came, and I rode in the police car that followed it to the emergency room at the hospital. I knew at home that my husband had died, but the police who wheeled the oxygen into the house from the ambulance, examined him, and wheeled it back out could not confirm it until a doctor had made the grim verdict. The strength had gone out of me.

When the car stopped behind the ambulance at the hospital door, I could not walk. The officer took my arm and gently supported me as I silently called to God for strength to accept this most tragic loss of my life. I repeated my plea in my mind again and again until I suddenly realized I was moving ahead under my own power. A deep calm came over me. I accepted the final news from the doctor, called my family members by long distance, and remained strong and composed during the sad days that followed.

A short time after this the long-sought answer to my yearnings became clear to me: I had not found Jesus Christ in a born-again experience at a critical moment in my life because he had been with me always.

I recalled how, as a very young child, I had felt his presence when I pressed my face into a fragrant clump of dewy violets in the yard. A close kinship with the Creator of beauty had filled my child's heart with peace.

I remembered sitting in a rope swing as the first twinkling stars came into the evening sky; asking him to help me stop my childish habit of fibbing. I had gone to bed feeling secure, relieved, with a clear conscience, to deep slumber and sweet dreams.

When I was 18 I had a ruptured appendix. Doctors held small hope for my recovery from this frightening

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condition in those days before miracle drugs. I had drifted into the blessed relief of ether, feeling it was too far back to health to make it again, willing to be taken or left as God chose, confident of his presence and care. Major surgery several times in later years was accompanied by this same peaceful feeling as I lay still and entrusted my life to God.

As I review my life, I realize God has taken over many times while I quietly waited. I had a lifelong ambition to write a book for children. Finally it came flowing out on paper with little effort on my part, as if the words came from a source beyond my own thinking. In moments of exquisite joy, in moments of devastating grief, without my asking, he was there to share and strengthen me as needed.

So I no longer look for the great experience. I am sure many people have had it, and I am happy for them. But it is not to be mine. From my childhood years I have realized that God was with me when I needed him most. He did not fight my battles for me or set up odds in my favor to let me win. Not at all. But he was a part of the humility with which I accepted success, as I realized it was not all my own doing. He was a part of the grace with which I endured failures, knowing there were reasons they had to be.

At times when distrust and bitterness took over my controls, God's strength quietly helped me push them aside.

The time will come when this great adventure of living ends for me. I do not expect to be looking for God then. Our contacts have been quiet, undramatic, natural, and rather constant. So I am sure he will be there to help me make the transfer without difficulty. I am one of his fortunate children who has always known his presence and needs no special moment in time or place for the revelation of his presence in my life. I have always known and believed in him, felt his love, and known I should have eternal life. □

Maida Dugan, wife, mother, and longtime church-school teacher, lives in Rockford, Ill.

A "savage" is the quarry in a highly symbolic film made by the youth group of a California church.

'From the Shadows Came Light'

Text by Helen Johnson / Pictures by George P. Miller

A SMALL PLATEAU appears on the screen.

A man is writing something on a rock slab. Around him are the broken remains of buildings.

The camera shows us a pure sky—no birds, no trees, nothing.

Patrick's voice: "Man in his time has created many things and still has destroyed many things, and in that process he has destroyed himself."

The camera moves downward to focus on Patrick's profile. Then we see him write: "The last war proved this. . . . Those that were left separated into two groups, the savages and . . . and us."

Sixteen-year-old Akira Umemoto had always wanted to make a film. Now he has made one. He explains how it happened: "I asked Jim if I could make one and he said okay, so I just thought of a plot one night and just wrote it, and he liked it, so . . ."

"Jim" is the Rev. James P. Conn, youth minister at Centenary United Methodist Church in Los Angeles, Calif. He was particularly able to help Akira with his "future fable" on what man might be like after a nuclear war—he holds a master's degree in religion and film from United Methodist-related School of Theology at Claremont (Calif.), is working on a doctorate in religion and culture there, and has made several films of his own. Claremont is the most film-conscious seminary in the country.

Young Akira describes *From the Shadows Came Light,* for which he was scriptwriter, producer, director, and general overseer, as "a fantasy that asks serious questions about the meaning of existence.

"It's in the future," he explains, "and it's after a great bomb, and the civilization has split into two societies—the savages and the civilized people who are trying to become civilized again."

Two monks are in pursuit of a savage who has killed a high official. At one point in the chase they find a book on the floor of the forest. This indicates to Patrick, the teacher-monk, that not all savages are against civilization. The other monk, Hawthorne, who represents the law, is not convinced.

Finally, the two monks catch up with the savage. They find him in a cave, kneeling in prayer before a cross. Patrick pleads for the fugitive's life, but Hawthorne, who according to Akira symbolizes "the evil one," kills the savage with his spear. Even as he does, the ground trembles, and in the earthquake that follows Hawthorne is swallowed up. Patrick survives, and as the smoke clears away, light shines around the cross, now lying crooked in the dirt.

"Patrick had tried to convince Hawthorne that

The young film makers learned to operate their cameras "on location" in rugged Topanga Canyon not far from Los Angeles. They had their own makeup kits from which they made themselves up to look more like Indians than third-generation Japanese Americans.

When a scene called for shooting from a higher level, it was one of the girls who shinnied up a tree to do it. The group had two eight-millimeter cameras, an old Bell and Howell that belonged to one of the boys and a borrowed Bolex. Each camera crew had three or four eager filmers.

savages, too, were humans and believed in God," says Akira, "but Hawthorne could see them only as killers and ruthless people."

Akira sees his film story as coming out of "a culture of the universe." It was inspired, he says, by a science-fiction novel.

"The film's moral is that it is one thing to *say* you're with God and another to *be* with God," he explains. "People, you know, say that they go to church and they believe in God and that they're Christians, but they're really not. They just use the name of God and all this religious stuff as a front, you know, 'cause you gotta be into the spirit of religion. Just because you go to church doesn't mean you're really religious or into it."

Akira told *Together* picture editor George Miller that he wasn't talking about any specific ethnic group, "just man." Probably, though, his viewpoint had been influenced profoundly by the neighborhood around Centenary Church, which is totally black. Members of the Japanese-American congregation travel long distances to it from the middle-class neighborhoods in which they live.

"There's too many stereotypes," Akira believes. "We've got to break that barrier. . . . This guy Hawthorne thinks that savages are just like killers and ruthless people, and some people think Negroes are—you know, kill for no reason."

Akira's enthusiasm for film-making was nurtured carefully by Jim Conn. There are about 35 boys and girls in the Centenary youth group. "It used to be that they'd always want to go and see a James Bond film, or *Shaft,* or some film like that," he told George Miller, "and I would say, 'Well, we'll go and see a film that's important for us to see.' For instance, we went to see *Billy Jack* before we took a trip to Arizona to visit Indians and see how they lived. *Billy Jack* was a sort of symbolic form of common history out of which we could relate back again and again."

Mr. Conn thinks films are an important teaching device, and he has borrowed a lot of them from the public library and shown them to the group. "At least once a month we see a film and talk about it afterwards," he said. These include documentaries, films that tell a story, and films on creativity and a wide variety of other themes.

In talking with his kids, "trying to get them to see film as mirrors for their own lives, to create insight for themselves," Mr. Conn draws upon his background in film studies at Claremont.

Claremont professors like Dr. W. Jack Coogan, director of the seminary's film studies program, and

Dr. Allen J. Moore, professor of religion and Christian education, have developed the most comprehensive and imaginative film program found in any seminary in this country. It is one, for instance, in which students have contact with leading Hollywood film writers, directors, and technicians.

Dr. Coogan is convinced that motion pictures should, and will, be used increasingly by churches in their worship services and Christian-education classes. Many secular films, he has said, make honest statements about what it is to be human and can be valuable to the church.

Commercial films are not likely to speak the gospel directly, but, he says, ". . . they can delineate man's situation so powerfully that we are forced to confront the hopelessness of the situation without the gospel. And because God wills that he be known in secular events, it is not inconceivable that a commercial film will from time to time speak at that level."

Several Claremont seminarians have initiated film projects with United Methodist youth in southern California churches. Some of these are within blocks of Hollywood and major film studios.

Dr. Moore has said that the film has an important advantage over sermons or reading assignments. "The film maker," he believes, "provides an experience that is very close to reality. Film carries experience rather than information. It demonstrates what it is saying."

For Akira Umemoto and his friends from Centenary who were involved in making *From the Shadows Came Light,* the film-making experience was unforgettable. And working together and sharing their thoughts about mankind, the young film makers learned things about man and God. This was worth inexpressibly more than the $60 the church had allowed for the film project. And, Mr. Conn said, they even expected to get that back by holding an ice-cream social and showing their film and others to parents.

Mr. Conn hopes to continue film-making at Centenary. "My hope is that we'll make 15 more films, we'll make 20 more films, and that everybody who worked on this one will get their hands on the camera and, if nothing else, begin making some five-minute documentaries.

"It's a tremendous experience," he said, "the leadership and coordinating people and things. But most of all it's the self-dignity, seeing your own creation happening, knowing that it came out of your own imagination—that you sweat it out, you worked it out, and there it is." □

The 16-year-old author-producer-director of the film explains a scene. The girls had made the costumes and came along to serve as script girls, property girls, or in some cases just to be a part of the excitement of filming.

The Resurrection,
a 16th-century woodcarving
by Veit Stoss

The Revolutionary Hope of the Resurrection

By Donald E. Messer, President
Dakota Wesleyan University
Mitchell, S.Dak.

And their eyes were opened and they recognized him; and he vanished out of their sight. They said to each other, "Did not our hearts burn within us while he talked to us on the road, while he opened to us the scriptures?"

—Luke 24:31-32

IN A second-grade, church-school classroom I was confronted with a real crisis of faith: "Is there an Easter bunny or not?" The children were about equally divided in their opinions.

I didn't want to be a big bad minister who destroys little children's dreams and makes little kids cry, nor did I want to perpetuate a story that most of the children suspected to be a falsehood. As I was stammering for an appropriate answer, one sharp little boy declared, "Now, that's a sticky question . . ." In the midst of laughter I readily agreed, and we went on to the next question!

It is not possible, however, to duck the "sticky questions" of the Resurrection of Jesus Christ. For many of us the Easter story of Jesus being raised from the dead constitutes a crisis of faith. Many of us believe there is a credibility gap between the perception of Scripture and the perspectives of science. Our questions comprise a litany of doubt.

Without attempting to answer all of the questions that could be asked, I suggest, first, that the Resurrection is an event of history because it was primarily an experience of revolutionary hope.

Something did happen in Jerusalem a few days after the Crucifixion. We don't know exactly what, except for the account of an empty tomb and the appearances of Jesus written many years later by somewhat less than impartial Christian believers. Whether the facts created the faith or the faith created the facts is disputable among New Testament scholars and theologians. But something happened that led witnesses to believe that Jesus had risen from the dead.

We are certain the disciples had a life-changing experience of hope on that first Easter. Judas's betrayal and suicide, Peter's denial, the mockery of justice in Pilate's courtroom, the inhumanity of the street mobs, the conspiracy of the religious establishment and the Roman state, the crown of thorns, and the cross upon which Christ was crucified—all of these had left the followers of Jesus in utter despair.

When despair dominates a man or a movement, death is not far behind. The despair of the disciples almost meant the death of Christianity. Bewildered, they thought they had been following the genuine Messiah and not an impossible dreamer.

But into the lives of the early Christians the Resurrection brought a revolutionary hope. Christ was alive! Death had been conquered! The promises of God had been fulfilled and could be trusted. The revolutionary hope of the Resurrection caused Jesus' followers to move from the despair of declaring, "Look what the world has come to," to proclaiming instead, "Look what has come to the world!" The Resurrection of Christ was an event of history because it was basically an experience of hope.

Second, the revolutionary hope of the Resurrection means courage to face the future without fear. When the early Christians grasped the meaning of the Resurrection, they were no longer victims of despair but victors in hope.

Christians affirm the future even though we cannot predict its outcome. The courage to face the future

without fear is neither an easy optimism nor a belief in inevitable progress. Instead, it is a confidence that no matter what happens in the future, God will eventually triumph. Thus, theologian Jürgen Moltmann in his book *Religion, Revolution and the Future* argues that God's promise is a revolutionary one; that God's very being is "ahead of us" in the future.

This kind of revolutionary hope gives us confidence in a life after death. But the courage to face the future is not reserved simply for those facing death. The revolutionary hope of the Resurrection is necessary for facing the daily decisions of life as well. A mother trying to raise a family must have hope. A responsible statesman must have hope that his efforts are not futile as he seeks to minimize the dangers of international conflict. A farmer sowing seeds must have hope that his crop will grow.

Often we are guilty of Marshall McLuhan's accusation: "We look at the present through a rear-view mirror. We march backwards into the future." Yet, if we take the revolutionary hope of the Resurrection seriously today and tomorrow, we can have the courage to face the future without fear. We can tackle our personal and social problems with a new vitality and vigor because we have our trust in a God who goes before us.

A third implication of our Easter faith is that the revolutionary hope of the Resurrection means restless impatience with the *status quo*. Once the early Christians experienced the hope of the Resurrection—the triumph of God in human life—they overcame their moral inertia and became morally involved in the world. Again, as Jürgen Moltmann has written: "Whoever is sent through Easter into History with a great Hope can no longer be satisfied with an anxious affirmation of the *status quo* in the world, but is called to transform the world through suffering and obedience."

Things can be better! Good can overcome evil! I can make this world a better one! These are the results of the Resurrection hope.

Not too long ago a newspaper story listed some volunteer youth projects. Hunger hikes were sponsored to raise money for the hungry. One young man donated his time to help reconstruct older persons' homes damaged by flooding. Other young people had parties for underprivileged children, made visits to homes of the elderly, supported foster children abroad, and tutored children in their own communities.

Revolutionary hope in the future breeds a restless impatience with injustices and inequities, and people are motivated to make human life more human. That is really how the church comes alive—through volunteers who want to bring Christ's kingdom on earth.

Fourth, the revolutionary hope of the Resurrection means a joyous celebration of the present. Because of Easter, Christians can find joy in their existence.

The church is the direct consequence of the Resurrection. The disciples overcame their despair and organized the church as the living body of Christ in the world. Participation in this community of revolution changed their perceptions so that they risked every kind of danger and suffered disappointment in order to go "to all peoples everywhere" and make disciples as Jesus commanded.

In contrast, Albert Camus in *The Stranger* has painted a portrait of a human being helpless in life's grip. Awaiting his death after having committed a pointless murder, the stranger consoles himself by recalling that "it's common knowledge that life isn't worth living, anyhow." Life, to him, is hopeless and meaningless. What time he has he isn't "going to waste on God."

Those who have experienced the revolutionary hope of the Resurrection perceive life differently. What a joy it is for me to share Communion with a 96-year-old woman who still does beautiful crocheting and is reading a book about Mary Lincoln.

When Rose Kennedy buried her husband of 55 years, she asked that the funeral service emphasize the joy of resurrection rather than the sorrow of death. In response to the question, "What sustains you?" she replied: "I think God has given us a lot of joy as well as ordeals. I have had faith. I believe that our lives are destined for a certain role, a certain commitment God has given us. And I shall follow it." The revolutionary hope of the Resurrection can mean a joyous celebration of the present for us all.

Certainly the Resurrection poses some "sticky questions" just as the myth of the Easter bunny causes a "crisis of faith" for second-graders. Yet once we experience its revolutionary hope, we have courage to face the future without fear, we feel a restless impatience with the *status quo*, and we can joyfully celebrate our present life.

I Never Promised You a Rose Garden by Hannah Green is a novel about a 16-year-old mentally ill girl who retreats from reality into a world of illusion. Part of the girl's problem stems from her realization that her parents aren't perfect, that people's ideals conflict with their actions, that the world is full of prejudice and pettiness. To escape living in an evil and complex world, she retreats into the security of illusion. Through a momentous struggle with the aid of a brilliant psychiatrist, she finally confronts reality.

She is disillusioned, however, to find so much inequality and injustice in the real world. When she complains, her doctor responds: "Look here, I never promised you a rose garden. I never promised you perfect justice . . . and I never promised you peace and happiness. My help is so that you can be free to fight for all of these things. The only reality I offer is challenge, and being well is being free to accept it or not at whatever level you are capable."

And so it is at Easter. God does not promise us a rose-garden world. The revolutionary hope of the Resurrection is instead a challenge. My Easter prayer is that the Resurrection experience of hope may be ours today. □

Community volunteer befriends work camp inmate . . .

Couple Murdered, Progran

A DOUBLE MURDER isn't the kind of story you expect to cover for a religious magazine. But this story pulses with uncommon Christian compassion, turning in time to concern and uncertainty. The story won't end for at least another generation or two.

The scene is Hickory, N.C., a bustling, medium-sized town east of Appalachia. The Southern Railroad, the old "main street" of North Carolina, runs through town, and three fourths of the nation's hosiery for men and some of its finest furniture are manufactured there.

Come Palm Sunday it will be a year, lacking a day, since Mr. and Mrs. F. L. Turner and their guest for the day, Michael Douglas Wiles, age 21, worshiped at Penelope Baptist Church, a sturdy red brick building a hundred yards or so from the Southern tracks. After church they drove back across the tracks to a restaurant for lunch; then to the Turners' comfortable, tree-shaded home for strawberry shortcake which Mrs. Turner had made early that morning. Joining them there at the Turners' suggestion was Douglas's mother, Mrs. Madeline Mangum.

After lunch Mr. Turner leaned back in his chair and, in the manner that many church-going, tobacco-land people take so for granted, lighted a cigarette. Mrs. Mangum asked her son to go out to her car and get her cigarettes.

In the glove compartment of the car Douglas discovered a gun. (His mother later told police she kept it there as a precaution against prowlers.) Douglas came back into the house and, in a burst which neither experts nor the merely curious can explain, fired a .25-caliber bullet across the table into Mr. Turner. Then he fired twice into Mrs. Turner. Both died instantly.

Deaf to his mother's screams, he reached into her purse, took her car keys, warned her not to follow him, and drove to a nearby town. A few hours later he was

Goes On

By JOHN A. LOVELACE, News Editor, Together

arrested there, unresisting, as he sat on a curb drinking a soft drink. The gun was in the car nearby.

One of the first persons to arrive at the Turner home was their pastor, the Rev. James R. Rowles, Jr. A former army prison chaplain, he had handpicked Mr. Turner and three other men some three years earlier to work with inmates under the North Carolina Department of Correction's community volunteer program. He had specifically asked Mr. Turner to sponsor Douglas Wiles, and Douglas was out of confinement for the day under Mr. Turner's supervision. A Hickory native whom the Turners had known as a boy at the church, Douglas was in the third year of a seven-year sentence for attempted rape.

There in the home, in the shocking aftermath of the double murder, Pastor Rowles turned to the Turners' youngest son, Ray, and his wife, Sharon, whom he had married not long before and said, "Please don't hate me for this." Ray Turner answered, "Mr. Rowles, my father died like he *wanted* to, serving Jesus Christ. My mother, too." Sharon moved over and kissed the pastor.

Months later the pastor told a visiting writer, "The hand of the Lord was in that. And what those three Turner children—Jerry, Ray, and their sister, Twila [Mrs. Kenneth Helton of Raleigh]—displayed was the most tremendous amount of Christian compassion I have ever seen."

Their compassion and a desire to see to it that Douglas received medical attention held firm for weeks. Then the case began bogging down in the legal system. Batteries of psychological and psychiatric examinations found Wiles to be of sound mind, knowing right from wrong, fit to stand trial. But trial was delayed. Wiles was in a maximum-security correctional center not far away. The matter remained in the hand of the courts. The delay taxed everyone.

The morning after the shootings Pastor Rowles went to see Douglas. Less than 24 hours earlier he had seen him in church, apparently happy to be among friends again. "What in the world did you do it for?" he asked.

The young man answered, "Pastor Rowles, I don't remember doing it. It seems I did it in a dream."

Later the pastor would remark, "I pretty well believed him; he's not that good an actor. But I can't believe he simply shot them in a fit of temper. There is more to it than that."

At the Turner children's invitation, six of Wiles's fellow inmates from the minimum-custody Maiden Work Camp 14 miles from Hickory attended their parents' funeral. The surviving children were quoted in the public press as hoping that the community volunteer program could be continued. "Otherwise our parents' deaths will be in vain."

Jerry Turner, age 31 and the eldest of the children, explains his attitudes:

"I don't have personal animosity toward him. I don't even know him."

You had taught him in Sunday school?

"Yes, it was a class of eight-year-old boys or something like that. A long time ago. He was rowdy and ram-

Left photo: Warm remembrances of Mr. and Mrs. F. L. Turner are shared by their pastor, the Rev. James R. Rowles, Jr. (center) and two laymen active in the state corrections volunteer program, Dewey Berry (left) and Roger Childress. But for the Turners' elder son, Jerry, (right photo) there is still a home to sell.

bunctious; the kind you'd have to sit on all the time. He didn't get along with any particular one in the group. When you'd have a social event, he was always a big troublemaker. Over a period of years I had lost contact with him.

"I'm beginning to become concerned that this trial has not come up. They tell us it will be up in the next term, the next term. It's never scheduled. I can't understand it. They tell us they are really pushing the case, trying to get it brought to trial, but I don't believe them.

"Daily the loss becomes more evident to us. After dinner, when my parents were living only a few miles away, we'd go up after dinner and talk. But now we no longer have this. These things are becoming very real to us.

"The only thing I'm really concerned about Wiles is the fact that in a short period of time I may meet him on a street, or my children might be faced with what I consider is a mentally deranged person. I think he has proven that he should not be left out in society, and I would like to know for my own peace of mind that the authorities have taken the necessary action to make sure that I don't meet him on the street."

Outside the family no one took the deaths harder than did Pastor Jim Rowles. A strapping, white-haired father of three grown sons, he was in his ninth year at Penelope Baptist when the Turners—"two of the finest Christian people who ever walked the face of the earth"—were murdered. Mr. Turner had sponsored several men under the community volunteer program, about 20 between himself and the other volunteers. Always quietly, too, as part of a selected coterie, not as part of a congregation-sponsored program. On the day that the Turners were killed, many in the congregation did not even know of the program.

Pastor Rowles had visited Douglas Wiles several times during the preceding two or three years in the youth facility at Raleigh. Douglas was rated an ideal inmate; he had completed his high-school studies while in custody and had asked the pastor to help him get transferred to Maiden Work Camp so he could attend a community college nearby.

Partially on the pastor's recommendation, correction officials granted the transfer. And when Wiles asked the pastor to get him a sponsor in the community volunteer program, the pastor turned to Mr. Turner. Wiles had been in a similar program in Raleigh for two years, visiting many times in the home of his sponsor there, a gun collector.

On that second Thursday night in April, 1972, Mr. Turner went to Maiden Work Camp to renew acquaintance with the new transferee. His wife knew he was involved in the release program, and she supported him in it.

F. L. Turner, a mechanic for a multistate wholesale grocer in Hickory, hit it off right away with Wiles. As Pastor Rowles recalls it, "Mr. Turner felt like he and Douglas would make a good team."

The following Sunday morning Mr. Turner went to the prison camp and brought Douglas to church. They stopped in the pastor's office a few minutes after services, then went to the restaurant and home to the Turners' deaths.

There were—and still are—three ways for Hickory area people to have contact with Maiden Work Camp inmates. In addition to the community volunteer program, there are visits in the camp, usually on Thursday nights or Sundays, for games or talks or devotions, and there is the work-release program under which a man holds a full-time job in the community. He pays the state $3 a day for transportation and food; $10 a week from his wages is allowed for spending money; his family, if any, receives welfare payments if qualified; and the remainder of his earnings goes into a trust fund payable on his release so that he goes back into society with some money, hopefully as a deterrent to further crime.

The man who had the biggest professional stake in the Turners' deaths and the ensuing reaction was Fulmer M. Rudisill, regional superintendent in Hickory for the Department of Correction. In 1970-71 he had been statewide coordinator for the community volunteer program, then less than two years old. This program, he says, makes North Carolina unique by allowing inmates to go out to approved facilities with volunteers in an attempt to prepare them eventually to return to free society.

"We loved and respected Mr. Turner, and we felt that the program was well suited to Michael Douglas Wiles; that being with good Christian people could motivate him to be a better citizen. His record in prison was above average, and we thought he could be trusted."

Mr. Rudisill recalls that following the shootings several inmates came to him in tears, expressing love for Mr. Turner and fear that the program might be abolished.

But it goes on, just as those closest to the tragedy hoped it would. Screening of inmates has been tightened somewhat, and at least one recruiter of volunteers says the killings made his job no easier.

Pastor Rowles intends to keep the program going among his men—quietly as before, three or four at a time. He expects to spend one hour for each of six Sunday nights giving these men rudimentary training in prison counseling: discover what angers prisoners, learn how to be a friend, let them talk, reflect back on what they say, find out why they are in prison.

Penelope Baptist continues its other outreach, too. A 19,000-square-foot multipurpose building which Mr. Turner worked toward when he was chairman of deacons some years ago is going up. Memorial funds contributed for the Turners are helping to pay for it. A gymnasium, snack bar, arts and crafts facilities, and senior-citizens area will help the church minister to the community's social, physical, and spiritual needs, says Pastor Rowles. There is sentiment to name the building after the Turners.

On Palm Sunday there will be a brief memorial service. Many in the congregation will remember the pastor's words at the double funeral services a year earlier:

"The Turners had an open door to their hearts. Into their home all people were welcomed. There is a high risk when you care, for caring is dangerous business. . . . So few really love like Jesus loved. The Turners did. They, too, laid down their lives for one to whom they would be a friend. . . . The Turners died working for the Lord. It is much better to die working for the Lord than living a full life rusting out." □

You Asked...

In 1969 a mild furor was created in the church when The United Methodist Publishing House joined Project Equality as a "supplier" member rather than a "sponsor." Has the issue been settled?

Yes. The issue was officially settled when the 1972 General Conference voted all boards and agencies of the denomination into a sponsor relationship with the national Project Equality organization. However, The United Methodist Publishing House, as a supplier, had acted earlier to improve its hiring and employment practices of minorities. Presently, 18.85 percent of its employees are of minority groups, an increase of 5.55 percent since 1968.

—W. T. Handy, Jr.
Vice-President of Personnel
The United Methodist Publishing House

Why all the mystery in religion?

The truth is that there is not a great deal of mystery in religion anymore, but this is not necessarily a gain. Eager students crowd university classes to study religion. Brilliant secularists reduce religion to "the best of what I happen to believe at a given time." Even faithful churchgoers are likely to judge a sermon more favorably for its brevity than for its depth of theology and its cutting edges. At best, man's humanness is mysterious.

Those who shrink from the mystery of religion ought to ponder the words of the great scientist Albert Einstein: "The most beautiful thing we can experience is the mysterious. It is the source of all true art and science. He to whom this emotion is a stranger, who can no longer pause to wonder and stand rapt in awe, is as good as dead: his eyes are closed."

—Bishop James S. Thomas

What do you think of the book *Everything You Always Wanted to Know About Sex . . .* **by David Reuben, M.D.?**

I think it is rather more than most people want to know about sex. It is a very thorough source book of helpful information on many aspects of sexuality. Those who don't mind an occasional chuckle over as serious a subject as sex will appreciate its urbane wit. But the book offers no guidance on the interpersonal, psychological, moral, or spiritual dimensions of sex. In one instance, it unjustifiably stereotypes ministers.

—Dale White

What is new in today's forms of worship?

The most important new thing in modern worship is the willingness to take risks with hallowed forms. For those who grew up in a rural culture of 40 years ago, there is nothing new in spontaneous worship forms. It was not unusual to have emotional manifestations of the Holy Spirit in worship. Those acquainted with the black church know this to be its genius of faith under fire. But it is new to seek the place where God may be at work and to worship there. It is new to cast off prideful inhibitions to receive the gift of celebration.

—Bishop James S. Thomas

The U.S. Supreme Court in January overturned state laws governing abortion. I understand the United Methodist General Conference has taken a strong stand toward legalizing this practice. What is the position?

In brief, the General Conference's position as stated in its resolution on "Responsible Parenthood" and the Statement of Social Principles on "The Nurturing Community" recommended: (1) that prohibition of abortion be removed from the criminal code, (2) that abortion be viewed as a medical question and therefore come under medical regulations, (3) that thorough consideration by the parties involved (mother, doctor, father, pastor) be given before an abortion is performed.

—Earnest A. Smith
Associate General Secretary
Board of Church and Society

You Asked . . . is *Together's* general question column dealing with such subjects as family, Christian faith, church organization, social issues, personal problems, and other concerns. Answers are supplied by church leaders in specialized fields as well as regular contributors Bishop James S. Thomas and Dr. Dale White. Questions should be submitted to *You Asked, c/o Together,* 1661 North Northwest Hwy., Park Ridge, Ill. 60068.

—Your Editors

Letters

SOCIAL ACTION NEEDS THEOLOGICAL ORIENTATION

I feel the social-involvement projects at Iowa Wesleyan College are a meaningtul replacement for *required* chapel and religion courses. I hope, however, that chapel services and religion courses remain available to the students. [See *Look What's Replaced Chapel at Iowa Wesleyan*, February, page 40.]

My years of work as a church and community warker, largely in social-action-oriented programs, have convinced me that persons attempting social-action projects without firm religious and theological arientation can easily become confused and discouraged about the meaning of what they are doing. Working with the mentally retarded, for example, raises the tremendous theological question: Why?

I hope the college has worked out ways for students to seek the answers to this and other questions arising from their work in RSI (responsible social-involvement) projects.

MRS. JUDITH WOODWARD
Butler, Mo.

College officials tell us that Iowa Wesleyan's department af religion draws a wide and representative enrallment of students.—Your Editors

EVENTS MAY PROVE OBJECTORS RIGHT

Your Viewpoint on *That Troublesome Question of Amnesty* [January, page 1] patronizingly suggests that draft resistors "who receive the gift of pardon offer some tangible gesture of dedication and loyalty in return."

This implies that they will admit to having been wrong and to having acted out of disloyalty to country rather than because of conscientious adherence to principle, thus reinstating themselves with a government and society that backed the indiscriminate killing in Southeast Asia.

I do not believe that they will admit that they were wrong. I do believe that events even now are proving them right and the rest of us wrong! Most great changes in cultural patterns, including the birth of Christianity, were brought about by leaders who went to jail, suffered banishment and even crucifixion!

H. VANCE AUSTIN
Sterling, Colo.

GOVERNMENTS EXIST FOR MEN, NOT THE REVERSE

Your Viewpoint on amnesty in the January issue was read with interest and appreciation, as are all articles in each issue.

I beg to differ slightly with you concerning one statement: ". . . every nation has the right to require some form of national service from its citizens."

Do not misunderstand me. I believe heartily that the sincere conscientious objector, whether to all wars or to a particular war, should be willing to pay a price for his convictions commensurate at least with the price paid by those who imperil their lives, subject themselves to mutilation and even death. Just what form that price would take, I am not wise enough to know.

But not every nation has the right to require this service. It is *only* those nations whose rulers are fully aware and act always upon the premise that governments exist for the sake of men, rather than men existing for the sake of governments. There is a vast difference. All too often governments in power use people in order to pander to special interests.

GORDON A. RIEGLER
Parma Heights, Ohio

DRAFT EVADERS SHOULD NEVER COME BACK

Count me as definitely opposed to allowing those draft evaders who left this country ever, ever to come back. Some boys willingly went all out in defending our country in all times, wherever, whenever. The guy that shirks should be held up to public scorn.

We individuals can't always be the ones to do the deciding, but we should at all times be ready and willing to fight, fight, fight. I persanally fought in World War I.

CLARK W. HOWARD
Retired Minister
Orient, Iowa

BROKEN TV SET STILL NOT FIXED

My husband and I really enjoyed *Our TV Died . . . But Our Children Survived* [February, page 25]. Our TV set has been broken for more than two years, and we do not intend to fix it.

Time has real meaning now. After breakfast on sunny days I take the kids, ages 3 and 5, for a walk instead of sitting them in front of cartoons. They love to help me get the housework done so we will have longer to hike.

At night we play games or read stories. I can't believe how much young children can learn if you just take time to teach them. They can paint, make things af clay, memorize nursery rhymes, and our five-year-old daughter even loves to embroider.

We feel that toa many parents are missing the enjoyment of watching their own children grow because they're busy watching some ideal family on TV. And look what their children are missing!

I hope this article broke many TVs so people can learn what living together really means.

MRS. DAVID B. McCLEARY
Lincaln University, Pa.

COKE, NOT ASBURY, FIRST METHODIST BISHOP

In the splendid article *What is a Bishop?* [January, page 8], you state that Francis Asbury was our first Methodist bishop. I strongly disagree.

Dr. Thomas Coke was our first bishop. On Thursday, September 2, 1784, John Wesley set apart Thomas Coke as a superintendent. Subsequently, at the Christmas Conference which convened on December 24, 1784, in Baltimore, Coke and Asbury were elected superintendents. Coke ordained

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Asbury a deacon, an elder, and then superintendent. Coke was always listed as the first superintendent in early publications.

W. THOMAS SMITH, *Pastor*
First United Methodist Church
College Park, Ga.

Mr. Smith, an able church historian, is correct. Coke was first set apart as superintendent, although that did not mean "bishop" to Wesley. Later, superintendent became synonymous with bishop among founders of the Methodist Episcopal Church in America, the name itself indicating that the new church was to be governed by bishops. Asbury refused the episcopacy unless elected, and he wrote of the Christmas Conference, "Dr. Coke and myself were unanimously elected to the superintendency . . . and my ordination followed." It would be accurate to say that of Methodist bishops, Asbury was the first ordained in America.

—Your Editors

HOLY SPIRIT ALIVE IN MANY PEOPLE'S LIVES

We really enjoyed the wonderfully warm article by Margaret Haun, *Is Anyone There?* [November, 1972, page 17]. There are many more experiences like it to tell. The Holy Spirit is real and alive in many people's lives. We, too, have been immersed in the Spirit and belong to a charismatic group in our community. We meet to pray and praise the living God. Many of us have received the healing power of God in our lives.

We would enjoy more articles on the charismatic movement in various parts of the nation.

JOANNE BRANDT
LOIS CHOCHRAN
Marshalltown, Iowa

BOOK REVIEWS HELP HIM PICK GOOD READING

I am disappointed in not seeing the articles about books and the ones on fiction by Bishop Gerald H. Kennedy. They were very helpful in picking out good reading.

CARL FIELDNER
Bryan, Ohio

Although Bishop Kennedy is no longer writing reviews of fiction, he is with us this spring in a series of Lenten meditations [page 14]. Book reviews continue to be a part of Associate Editor Helen Johnson's Kaleidoscope department.

—Your Editors

"All I can read is, 'As Bobbie's teacher, I feel I must . . .' "

TEACHING REQUIRES STUDY, PREPARATION

Responding to a letter in the December, 1972, issue, I want to say that the United Methodist curriculum is superb. It does require study and preparation plus a good biblical background. Anyone who is not dedicated enough to plan and prepare the lesson properly and to arrange the meeting place should not accept the big challenge of leading a group. A poor leader is less than no leader.

I hope our curriculum planners will not bow to the complaints. David C. Cook material does not belong in a United Methodist church.

MRS. MARIE TOWNSEND
Kansas City, Kans.

'HOSPITAL VISITOR' MERITS WIDE READING

I should like to compliment Carey E. Mumford and Don E. Snyder on their splendid article, *How Do You Rate as a Hospital Visitor?* [December, 1972, page 14]. I wish a copy could be put in the hands of every hospital director or administrator in this country to be distributed to each hospital visitor. Thanks for the article!

MILDRED L. JOHNSON
Philmont, N.Y.

MUTUALITY SUGGESTED, BUT NOT CAPTURED

Rabbi Marc Brownstein's article *Thinking Jewish About Zionism* [December, 1972, page 33] is a very moving story which suggests mutuality, but does not quite capture it.

Mutuality is suggested in the sentence which reads, "We will never understand each other's *isms* until a Jew can think Christian and a Christian can think Jewish about each other's peculiarities." But after this start, the story promotes only an understanding of Jews by Christians. It does not promote an understanding of Christians by Jews, nor of Arabs who have been dispossessed by Jews.

My wife and I have a warm Hindu friend. With no obvious intent he encourages us to promote a better mutuality between Christians and Hindus. Our friend has suggested that Jesus stayed on earth after his Resurrection to visit "lost tribes of Israel." Our friend cites Buddhist records which say that Jesus lived to the age of 102 and is buried at Srinagar in Kashmir, about 300 miles from where our friend lives.

Strangely, Jesus and the Bible became more real and dear for me as our Hindu friend told his story, which is surely the trick in mutuality. Consider John 10:16 where Jesus said, "And I have other sheep, that are not of this fold; I must bring them also, and they will heed my voice. So there shall be one flock, one shepherd."

MERLIN M. PAINE
San Diego, Calif.

DON'T RESIGN! STAY AND WORK!

The letter from a Pennsylvania woman which appeared in the January *Say It!* column [page 33] has me wondering. Does she think for one minute that she can join a church that will meet all her wishes? Instead of resigning from her church, wouldn't it have been better to have remained and worked for what she believes in?

I do not condemn, but I am sure some of us give up much more readily than others.

MRS. STELLA MOORE
Alden, Kans.

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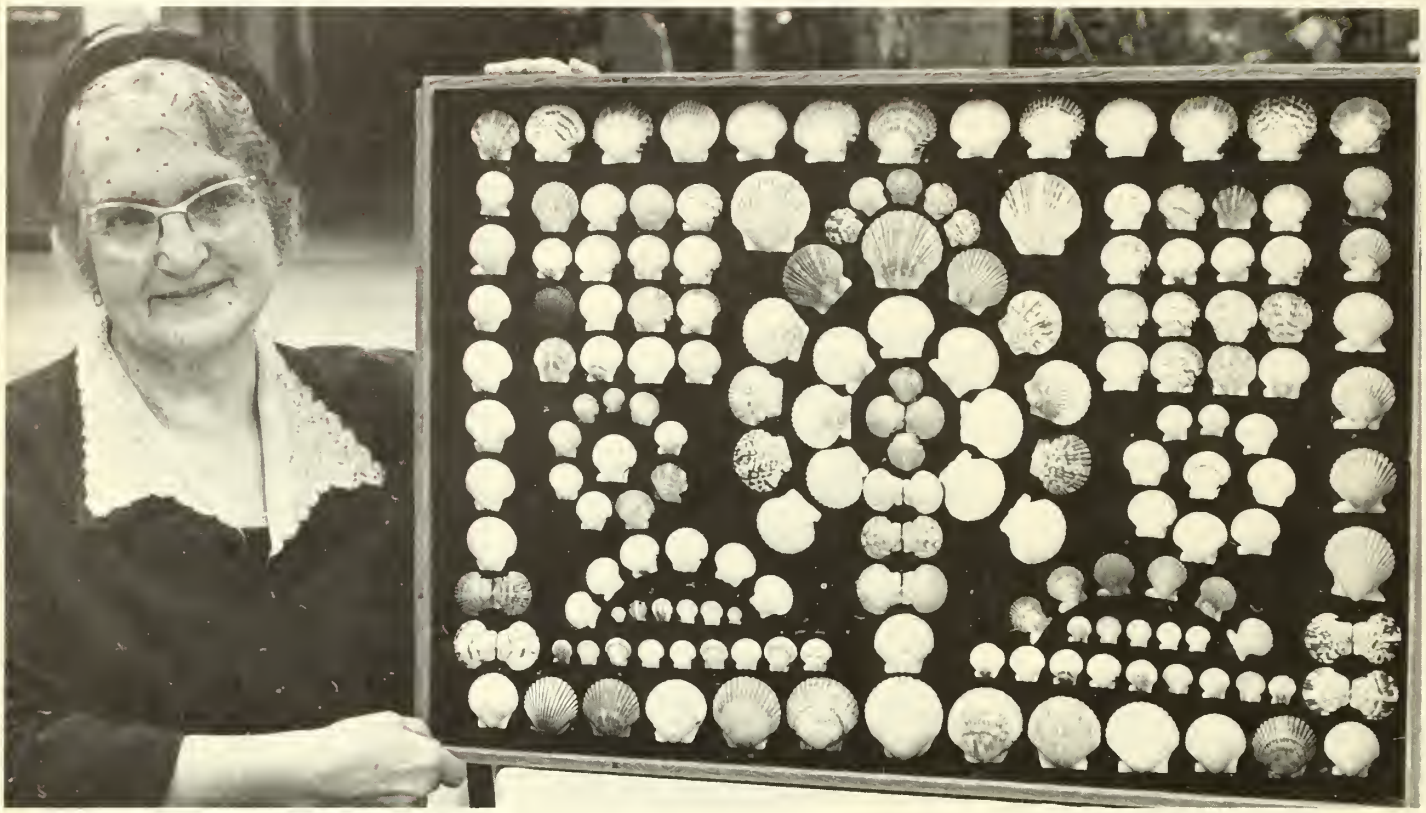
PEOPLE



ELVA D. SHEETS: *Conchologist*

FORT WAYNE, IND., is going to have an unusual nature museum, thanks to a globe-trotting grandma who wants to share the more than 2 million seashells she has collected.

Mrs. Elva D. Sheets grew up a Hoosier on a farm on the banks of the Wabash River, but she has traveled throughout the world in search of her shells. While many shells viewed in museums are dead—the sea creatures died; then the shells surfaced and were bleached by the sun—Mrs. Sheets' shells have been captured alive and then boiled. The result is the preservation of colors "that put all modern art to shame," as she explains it.

A community effort now is underway to raise the estimated $350,000 needed for the Nature Colorama museum. In addition to Mrs. Sheets' shells, it will display flowers, gems, minerals, and insects. The 73-year-old nature enthusiast, a member of the United Methodist church at Rockford, Ind., hopes the museum will bring "an awareness and appreciation of the beauty of God's creation" to both youth and adults. □

JANET YAZZIE: *Miss Navajo*

KEN and **GAIL BROWN:** *Calligraphic Artists*

CURRENTLY reigning as Miss Navajo is Janet Yazzie of Shiprock, N.Mex., who was also valedictorian of the 1972 class of the Navajo United Methodist Mission School in Farmington.

Miss Yazzie, 18, won the Navajo title after competing in such traditional tribal skills as weaving and making fry bread. She also had to be able to speak Navajo to enter the competition.

Janet's job as Miss Navajo is to represent her reservation and tribe at various functions. One of her November assignments, for example, was to participate in homecoming ceremonies at United Methodist-related McMurry College in Abilene, Texas. The picture shows her looking on as "Spirit Indian" Derven Rodgers prepares to shoot an arrow into the air during homecoming festivities. The college's Indian traditions came about because the school's founder grew up on an Indian reservation. The athletic teams are "The Indians" and the campus is known as "The Reservation."

Janet attended Navajo United Methodist Mission School for four years. Besides attaining academic excellence there, she was active in drama, student council, and Girls State activities, and was "an enjoyable person to know and be around," the school superintendent recently told us.

The popular Indian miss hopes to study biology at New Mexico State University when her year-long reign comes to an end. Her parents are Mr. and Mrs. Wilford Yazzie of Shiprock. □

KEN BROWN first fell in love with pens and india ink about a dozen years and two gallons of ink ago when he took an architectural-design course in college. Through several jobs after college the soft-spoken, unassuming Texan's interest in lettering persisted. He began to read and research calligraphy; then to spend countless hours transferring what he had learned onto paper. Last year he quit his job as a television writer-producer to devote himself full time to his avocation.

Gail, Ken's wife, also is a self-taught artist. She saw a need for some artwork to go with his lettering and tried her hand at it. She seemed to have a natural flair for the work and has been doing the illustrations for her husband ever since.

The Browns' studio in Irving, Texas, regularly features over 100 parchment reproductions. Ken guesses that probably a million prints have been made from his originals. The studio also turns out such custom orders as diplomas, club charters, wedding announcements, and Christmas letters. While some of the Browns' prints are humorous and patriotic, most are of a religious or inspirational nature (the Lord's Prayer, the Beatitudes, and prayers, for instance), reflecting the young couple's personal attitude toward life.

The lifelong United Methodists and their young son Kevin are active in Plymouth Park United Methodist Church in Irving. □

'Spring Fever in the Ded of Winter'

To: Mr. H. Clutter
From: Joe Newton, Editor
Rock City Weekly Clarion

What happened to your Elsewhere neighborhood news items last week? We saved space until the last minute, and finally had to fill in with a picture of Queen Elizabeth's 1953 coronation. No doubt this big, 20-year-old picture will surprise and puzzle readers accustomed to looking for your news items.

Now, Hegbert, don't tell me nothing happened in Elsewhere last week. An alert, energetic reporter can always find news. Even you ordinarily have no trouble writing more than enough to fill your column, especially with items about yourself, the Elsewhere United Methodist Church, and the adventures of your pastor, the Rev. Harold Victor. (Sometimes I wonder: Doesn't anything ever happen at the other three churches?)

Are you, by any chance, getting a big head because you sometimes write for *Together* and are read all over the country by friends and foes alike?

So let me be blunt, Mr. Clutter. We have been liberal and considerate. Your name, as you requested, is in big letters at the top of every one of your weekly columns. We reward you with a free annual subscription to the paper. We abide by your temperamentally stubborn insistence that we not fool around with, improve, or try to reword anything you write. Frankly, at least two of our proofreaders have had to undergo shock treatments because of this.

We think your absence from our pages last week deserves an explanation, and we wonder if you intend to let us down again this week.

Yours,
Joe Newton

P.S. from Clara Holt, Mr. Newton's secretary: You weren't out on a big spree last week, were you Mr. Clutter? (ha ha).

To: Joe Newton, Editor
Rock City Weekly Clarion
From: H. Clutter, Esq.

At present I am in no mood to traid insulks with you or your smart-alecky secy. as I have bin struck down by spring fever hear in the ded of winter but sense your sassy letter is at hand I mite as well ast you in return if everbody at the Clarion is as perfect as you all over their seem to xpect me to be. Well, I can point out scads of misteaks you have maid in my contribs. to you.

How about that item where it said: "Bro. Harol Viktor and Mrs. Bro. Viktor was over to visit the H. Clutters Sun. evening and they *suffered* at the Clutter table."

Why dont you git somebody who can read plain writing? The word I wrote was "suppered."

Also you didnt make me no friends when you had it in the paper that "Miss Addie McQuire has big feet," when it was supozed to be *fete*, a word I looked up in Little Willie's 7th grade dickshunary and was very careful to spell it rite.

You say you dont fool around with any of my items but somebody must behind your back. Hear is a xample: "When Froggie Fenton went into the county seat last Thurs. to get the false teeth he had ordered, he was saddened to learn that his dentist had passed away. Now he is undecided where to go to get them."

I dont have no reckollection of writing that last sentence so think some shenanagins is going on in your office.

As to why their was no Elsewhere news last week, if I had wrote anything I wood have had to make it up as the spring fever attack had me so bad off I just bearly got to table for 3 squares a day, much less go out and act like a active and alert reporter as is my reputashun. Anyway most of the news their was came 2nd hand from Froggie Fenton whom dont know what he is doing ½ the time and the other ½ dont seem to care.

For xample he handed me 3 hand-wrote items as follows:

(1) Ezra Ennis had a cold on Mon., chills Tues., fever Weds., and relatives from Calif. on Thurs. Also his barn burned down on Fri.

(2) R.C. Hood, famed watermelon grower in these parts, dont xpect anybody to steal them from his fields this summer as he dont plan to plant any this year.

(3) Mr. Jim Morgan from Rock City took dinner and supper with the Geo. Garners last Fri. and says he was also present at the 2-hr. vacation slide show George forced him to look at later.

My wife said: "Hegbert, old Froggie is just trying to fool you. If this is all the news they is in Elsewhere I woodnt send none this week," so I didnt.

As for me being "temperamentally stubborn," if I know what that means, no Arthur likes sumbody always fooling around with what he writes. What do you think Edger Rice Burrows or Harol Bell Write wood have did if sum nucklehed changed what they wrote, altho I dont claim to be as grate a Arthur as they was. And how do you xpect me to write up them other churches when I am busy all the time as hed usher, lay leader, bd. chm. and financial adviser to Bro. Harol Viktor at the Elsewhere UM church of which I am also a member in good standing?

Well, thats all for now as my energy has about gave out agin.

Sinserely,
H. Clutter

P.S. Speaking of Bro. Viktor, I have just herd that he will be unable to fill pulpit this Sun. due to a bad cold. I was privileged to note in my column that the same thing happened last winter. Put that in your paper.

She needs your love.

CHRISTIAN CHILDREN'S FUND, INC.
BELO HORIZONTE, BRAZIL - CASEWORKER REPORT
TO FAMILY HELPER PROJECT, SAO DOMINGOS

NAME: MARTA MARIA DA SYLVA

AGE: 4½ YEARS NATIVE PLACE: BELO HORIZONTE

ORDER OF BIRTH: LAST CHILD (LIVING)

HEALTH: FAIR, VITAMIN DEPRIVED WITH POSSIBLE DAMAGE TO HER EYESIGHT. CUTS AND BRUISES ON BACK & LEGS.

CHARACTERISTICS: CHEERFUL, BRIGHT, AFFECTIONATE, SPEAKS WITH SLIGHT LISP.

PARENTS CONDITION:
FATHER: BLIND, ASKS ALMS ON THE STREETS.
MOTHER: DECEASED. DIED IN CHILDBIRTH (INFANT STILLBORN).

INVESTIGATION REPORT:
MARTA'S FATHER SUFFERED FROM AN ILLNESS SEVERAL YEARS AGO WHICH LEFT HIM BLIND. HE CAN GET ONLY A FEW PENNIES A DAY FROM BEGGING. HE CANNOT TAKE CARE OF, OR PROTECT HIS CHILDREN. HOME SITUATION BAD. THERE IS LIVING WITH THE FAMILY AN "UNCLE" WHO IS CRUEL AND IS SUSPECTED OF TAKING ADVANTAGE OF, AND BEATING THE BOYS (MARTA'S OLDER BROTHERS). SO FAR ONLY PUNISHES MARTA. FATHER PITIFUL IN HIS PLEA THAT WE HELP MARTA. HE IS TERRIFIED AT WHAT MAY BECOME OF HER. BEGS US TO HELP SO THEY CAN MOVE AWAY FROM UNCLE'S HOUSE. (HUT APPEARS TO BELONG TO THIS "UNCLE.")

HOME CONDITIONS:
HOUSE: TWO ROOM HUT OCCUPIED BY MARTA, HER TWO BROTHERS, HER FATHER AND A MAN THEY CALL "UNCLE" BUT WHOSE ACTUAL RELATIONSHIP TO THE FAMILY IS NOT CLEAR. THE "UNCLE" IS A BRUTAL MAN AND IT APPEARS LIKELY HIS "PUNISHMENTS" ACCOUNT FOR THE BRUISES & CUTS ON MARTA. FATHER FEARS THE UNCLE BUT BEING BLIND IS UNABLE TO DO ANYTHING. HOUSE IS DIRTY - NO SANITATION OR RUNNING WATER.

BROTHERS: ALIMIRO FELIX DA SYLVA - AGE 8 YEARS
ANTONIO ADRIANO DA SYLVA - AGE 7 YEARS

REMARKS: IN SPITE OF BAD HOME LIFE, MARTA IS A TRUSTING, SWEET CHILD. BUT SOON SHE MUST CHANGE IF HELP DOESN'T COME. FATHER IS EAGERLY WILLING TO COOPERATE IN ALL WAYS IF CCF CAN FIND SPONSOR FOR MARTA AND ENROLL HER IN FHP PROGRAM.

URGENT: RECOMMEND IMMEDIATE ACCEPTANCE INTO CCF SAO DOMINGOS FHP.

Every day our workers around the world receive reports like this one on Marta (her real name is not used to protect her future).

And then our staff must make the terrible decision—which child can we help? And which child must be turned away?

Little Marta is one of the lucky ones. Because an American such as you became a CCF sponsor and reached out to her, she was enrolled in a CCF Family Helper Project.

These Projects help children of widowed or impoverished parents, and children from broken homes remain with their families. Under the guidance of a trained caseworker, CCF youngsters receive supplementary food and clothing, medical care, school books, family guidance and a variety of special services.

And of course, Marta is only *one* example of thousands of youngsters around the world who desperately need your assistance. Could you turn away such a child, and still sleep at night?

For only $12 a month you can sponsor a child like Marta. Just fill out the coupon and mail it with your first monthly check. In about two weeks you will receive a photo and personal history of the child you are helping.

Your sponsored child will write to you and a housemother or staff worker will send you the original letter and an English translation, direct from overseas.

Please, won't you help? Let today be the day you begin to enjoy the rewards that come from person-to-person sharing with a little child.

Sponsors urgently needed this month for children in: India, Brazil, Taiwan (Formosa), Mexico and Philippines. (Or let us select a child for you from our emergency list.)

Write today: Verent J. Mills

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☐ Choose a child who needs me most. I will pay $12 a month. I enclose first payment of $_____. Send me child's name, story, address and picture. I cannot sponsor a child but want to give $_____.

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Angela

By Ralph S. Bailey, Jr.

WE HAD waited a long time for Angela.

A room had been decorated especially for her, and we had prepared a place in our hearts. And why not? After five years of marriage we thought that we knew each other really well. I had job security in a rewarding profession, and relative financial stability. Prediction for the future: bright and rosy. All we needed now was Angela, and she was coming soon.

Actually, she surprised us by coming a little early. All the better, we said! We rushed to the hospital, and I waited. How long it was I couldn't say. It seemed forever. It was a solemn nurse who finally brought the news, "Your wife is in recovery, and the doctor will see you now."

The corridor was long, and the doctor was standing at the far end. Even from a distance it was obvious that something was wrong. I couldn't get to him fast enough.

"Your wife is doing fine," he said with mock cheerfulness. Then solemnly: "But the baby—a little girl—well, we lost her. I'm sorry. We did all we could. Worked with her for an hour. Would you like to see her?"

Would I like to see her? Would I like to see Angela? You bet I would! Seeing with the eye helps the heart accept things it doesn't want to believe, but I stared in disbelief at the tiny, still body of Angela. More than anything I wanted to take her in my arms.

The hall leading outside was crowded with people, but their faces were blurred by my tears. Gradually they came into focus. These were our friends, there to share in the joy of Angela's coming. There weren't any words left so I shook my head to indicate that everything was all wrong. Then I ran into the night, which engulfed me and blended with the darkness of my soul. I cried until I had no more tears. Then I went back inside, where for the rest of the night we shared the emptiness which was ours.

Angela was not coming home after all. The next day the empty nursery underlined the barrenness of my life, confirming it finally and conclusively. All our talk about happiness and a rosy future was so much rubble. Hope sometimes is made of frail material; mine had collapsed.

Nothing mattered, and I was alone with it. More tears flowed from my eyes as I fell on my knees, unable to form a prayer. God at that moment seemed so remote as to be nonexistent. Is there a God at all? I wondered. But even as I wondered I cried out to whatever powers there might be, "Help me! . . . Help me!"

Then it happened. God's spirit surged into the wasteland which was my life. It was as if it were the very beginning again and the Spirit was moving across the face of the deep, creating something where nothing had been before. A healing hand touched every ache in my broken heart. For the first time in my life the wall of pride which I had erected around me was crushed and I was free to experience the presence of God. I knew that his heart, too, was broken, and I discovered the meaning of "leaning on the everlasting arms."

The months which followed were painful and difficult.

We realized that after Angela we could never be the same. When we received her birth certificate we mourned that her only legacy was a footprint on a piece of paper. But we were mistaken.

As time went by we sorted through the events surrounding Angela's coming. The love and concern shown by the people in our church, and by our pastor, came to seem symbolic of the way in which God extends himself to humanity, wanting with all his heart to heal every broken relationship. Thus, Angela helped us see and experience this way in which the church performs the healing ministry of the body of Christ.

Angela showed us how to pray with all barriers down. Because of her we began to grapple with the very basic things of life and to relate them to the Christian faith.

We learned that we had not known each other before, that we had been strangers until Angela came. She taught us to bear each other's burdens and find the source of new strength for living. The words "God with us" took on new meaning. How could we not commit ourselves to such a Presence? I knew that God shared the bitterness of my disappointment and I could participate more fully in his. Because of Angela we could participate in Good Friday with a new understanding, and could find new hope in the glory of Easter.

Slowly and painfully I decided to enter the ministry. When I left for seminary months later, I had a pregnant wife with me, and high hopes. We were very happy.

The joy of the birth of our son, Michael, was dampened by complications which nearly cost the life of his mother, but she recovered—miraculously, the doctors said—and it was a great day when we finally took Michael home with us. Then, three days later, he died.

Adjusting to his death was difficult, but not so hard as it would have been if Angela had not shown us the way.

We still feel her influence. We feel closer to those who suffer grief or pain. She helps us communicate the idea that God, with us, can have a broken heart.

Angela taught us to take neither life nor each other for granted. We love our adopted children all the more because of her. Probably her greatest gift of all was the understanding that those things which seem like our destruction can with God's help become our salvation.

Angela left a footprint on a birth certificate—and much more. She left intangible things which cannot be observed casually but must be tried and proven experientially. We believe she may have accomplished more in her one hour of life than many people accomplish in a full life-span.

Nine years have flown by since Angela's coming. We do not think of her often now, but the way of life she helped us discover is with us always.

When our thoughts do turn to her, it is without bitterness or morbidity. We think of the verse in Hebrews (13:2): "Do not neglect to show hospitality to strangers, for thereby some have entertained angels unawares."

We believe that Angela was well named. □

CURIOUS CHRISTIANS
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Kaleidoscope

A Christian focus on the visions of reality and illusion that come to us from books, music, broadcasting, the theater, and other art forms.

Films

Films about two fathers topped *Variety*'s list of pictures that brought in the biggest rentals in the United States and Canada last year. Number one was **The Godfather** *(R)*, which is packing theaters in Europe as well as America. In fact, it's the most profitable film of all time, and that is very disturbing. In addition to the brutal and calculating violence that runs through this film about a Mafia don, we see men playing God according to a relentless code that places no value on human life. All relationships are subject to it, and the powerful Godfather himself is more pagan idol than flesh and blood man.

Happily, the number two picture on *Variety*'s list was **Fiddler on the Roof** *(G)*, in which the central character is a Jewish peasant who loves his family warmly and indulgently and vents his frustration and puzzlement in spontaneous and frequent outbursts to God. There is warmth and humor in this rich musical about a genuine man of faith. Too bad it couldn't have been number one instead of number two.

Cries and Whispers *(R)* was the New York Film Critics' choice for the best picture of 1972, and its director, Ingmar Bergman, was named best director. *Cries and Whispers* is about four women, one of whom is dying. Two are her sisters, and the other woman is the housekeeper who has cared for her for many years. The nearness of death brings up memories of the past with their accompanying tensions for all four. You either care deeply for Ingmar Bergman's work or you don't like it at all, and this picture is no exception. It is depressing, but if you respond to Bergman's symbolism and highly individual style you'll find it exhilarating as well.

The National Society of Film Critics' awards for best picture and best director of 1972 went to **The Discreet Charm of the Bourgeoisie** *(PG)* and its director Luis Bunuel. In French with subtitles, it is a fast-moving, slick, surrealistic comedy about a group of people who keep trying to have dinner together and for a variety of reasons never make it. They are sophisticated, elegant, and powerful. Their manners are impeccable, even in situations where a mannered reaction is absurd. Their enjoyment of sex is lusty and uninhibited. And they are continually talking about food. But either in dreams or actuality they keep finding themselves in episodes of violence that are very specific, and very brutal and bloody.

It's hard to tell what in this picture is real, if indeed anything is, and what is dream. Bunuel keeps returning to a scene in which his main characters are walking briskly down a road through a featureless landscape. They seem to have come from nowhere and be going nowhere, and perhaps this is what Bunuel intends to tell us.

Cabaret *(PG)* was the choice of the National Board of Review of Motion Pictures as 1972's best picture, and the board named *Cabaret*'s director, Bob Fosse, best director. Golden Globe Awards from the Hollywood Foreign Press Association went to *Cabaret* as 1972's best comedy or musical, to *The Godfather* as the year's best dramatic picture, and to *Godfather* director Francis Ford Coppola as the year's best director.

The various award announcements mentioned these runners-up for best 1972 film: *The Godfather* (R), *Man of La Mancha* (PG), *Sounder* (G), *1776* (G), *The Effect of Gamma Rays on Man-In-the-Moon Marigolds* (PG), *De-*

Tevya, played by Topol, leaves no doubt in God's mind about how he feels when his horse goes lame. Fiddler on the Roof, *released in 1971, is still going strong wherever it is shown.*

liverance (R), *The Ruling Class* (PG), *The Candidate* (PG), *Frenzy* (R), *The Emigrants* (PG), *Avanti!* (R), and three foreign films—*The Sorrow and the Pity, Chloe in the Afternoon,* and *Uncle Vanya.*

If you didn't see **The Sound of Music** *(G)* the first time around, you have another chance. Beginning March 16, this Rodgers and Hammerstein musical starring Julie Andrews as the former nun who became the Baroness von Trapp will be seen in 50 key markets, and after June 27 it's going to be released across the country.

Theater

Adam and Eve had a short run on Broadway. Arthur Miller's comedy-drama, **The Creation of the World and Other Business,** opened November 30, 1972, and by January had already disappeared into that limbo for plays that didn't make it.

It had good moments, an excellent cast, and good staging, but it was not one of Arthur Miller's best plays and perhaps theater-goers had had enough of the Bible after *Jesus Christ Superstar* and *Godspell.* In any case, its appeal was to the intellect instead of the senses, and intellect is not in vogue on Broadway today.

Print

A readership survey done recently for *The Washington Post* indicated that a "higher than expected" number of *Post* readers read the paper's religious section. Consequently, the *Post* has restored a cut it had made in its church-news columns. And it has moved its Saturday church page to Friday. A major reason for this move is to give better service to Jewish, Seventh-day Adventist, and other groups that observe Friday evening or Saturday as their time for worship.

In his foreword to **Those Incredible Methodists** (Commission on Archives and History of the Baltimore Conference, $6.95) Bishop John Wesley Lord recalls the motto of a boys Sunday-school class many years ago. It was "Courage, Lord, we're coming."

Under the editing of Gordon Pratt Baker, not one of the contributors to the history of The United Methodist Church's Baltimore Conference has been allowed to get ponderous or wordy, and some of them are wryly funny. *Those Incredible Methodists* has a relevancy, too, that goes beyond geographic borders because it was in a Maryland farmhouse that America's first Methodist class meetings were held, and in Lovely Lane Church, in Baltimore, that America's Methodist Church was organized at the historic Christmas Conference of 1784.

Scottish theologian John Macquarrie gives us a statement of Christian doctrine for laymen in **The Faith of the People of God** (Scribners, $6.95). Straightforwardly, and never talking down to the reader, he describes a universe that is founded on love and a creation in which man plays a responsible part.

What is responsible broadcasting and publishing—the kind that *Together*'s editors talk about on page 1 in this issue's *Viewpoint?* Ivan and Carol Doig offer some yardsticks in **News: A Consumer's Guide** (Prentice-Hall, $6.95, cloth; $3.95, paper). They're good people to do it. Dr. Ivan Doig is a free-lance writer who has solid newspaper and magazine experience behind him. Carol, his wife, is an associate professor at a community college in Seattle, Wash. After working on a newspaper in New Jersey, she was an associate editor of *Together* for all-too-short a time. To this day, one of the finest compliments we can pay any journalist is to say, "That sounds like Carol."

We are convinced, here at *Together,* that a lot of people have a strong love of poetry. If they didn't, we wouldn't be getting so many poetry manuscripts for consideration.

For poetry lovers, **The Harper Book of Christian Poetry** (Harper & Row, $6.95) is an unusually good collection. Editor Anthony S. Mercatante

The Wicked Flea

"Sour godliness is the devil's religion"
—JOHN WESLEY

One Sunday my niece's small country church had to call off worship services. A skunk had gotten in and was very much in evidence, although unseen.

Next Sunday, back at worship, the congregation found that someone had thoughtfully brought the record board up to date. It read:

Attendance last Sunday—None.
Collection—1 Scent.

—Dorothy P. Albaugh
Richwood, Ohio

The Sunday-school nursery department was enthusiastically singing *Jesus Loves Me.* One wee tot sang, "Yes, I know, for the label tells me so . . ."
—Mrs. D. M. Hodges, *Andalusia, Pa.*

Several elderly church members were being asked to what they attributed their longevity.

"And why do you think God has permitted you to reach 94?" one wealthy oldster was asked.

Without hesitation she answered, "To test the patience of my relatives."
—Thomas LaMance, *Modesto, Calif.*

No one remembered to close the church doors tightly so the pastor finally addressed himself to the problem:

"We have a beautiful church, heated in winter and air-conditioned in summer. Still many of you continue to leave the doors open when you come in—I only hope it will be my good fortune to be behind you when you enter the gates of heaven."
—Richard G. Quistorf, *Arlington, Va.*

Don't just laugh at the next church-related chuckle you hear. Jot it down on a postcard and send it to Together. *If we use it, you'll be $5 richer. But no stamps please; we can't return those not accepted.* —Your Editors

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has chosen poems that express a rich variety of religious response without compromising on artistic worth.

Now is when people, in northern latitudes, at least, feel an almost irresistible urge to get outside of themselves.

To go far out—even into space itself, from which you can look back at the indescribably beautiful little globe called earth—open the pages of **The Earth and Man** (Rand McNally, $35). This is a Rand McNally atlas, but such an atlas! Compiled and edited by an international team of experts, this big, fascinating book is concerned with man's relationship to his world and its ecology and preservation.

Florida (Rand McNally, $25) shows us a Florida that won't be seen by casual visitors. Seeing it through Franke Keating's pictures is pure delight, and Bern Keating's text is continually introducing you to experiences and information you would not come by otherwise. The Keatings began their marriage in Florida just before World War II. Now this book is the beginning of their collaboration as a writer-photographer team.

The Mystic Warriors of the Plains (Doubleday, $25) explores the lifeways and life-styles of the Plains Indians before they were touched very much by the coming of the white man. Both the text and the book's colorful paintings are by a Lutheran minister, Thomas E. Mails. His collection of Indian artifacts is well known, and he did extensive research for this book. Not surprisingly, he gives a lot of attention to tribal religions.

Wild River (Lippincott, $15) is a journey with writer-photographer Laurence Pringle to the clear-running rivers and streams that still flow through the wilderness in various parts of North America. Mr. Pringle, who used to be an editor of *Nature and Science* magazine, puts strong emphasis on the complex chain of life you can observe for yourself if you will sit down on a river bank for a while.

"I tremble
for so many
Americans
when
I reflect that God is just!"

A Black Nun Looks at Black Power (Sheed & Ward, $6.95) is strong stuff. Using pictures and cryptic blank verse, Sister Mary Roger Thibodeaux has created a celebration of blackness and the faith and patience of black people. She points out that:

"Black Power is not in the
everyday vocabulary of the
Church.
It should be,
for it is synonymous
with justice for a Chosen
people.
The Church seems to prefer
to regard it as violence.
It is so comforting
to look upon the negative
aspects of issues—
and thus,
not have to DO something."

Sister Mary Roger is a member of the Sisters of the Blessed Sacrament and teaches at All Saints School in New York City.

Sound

The kind of religious and ethical values reflected in current motion pictures is being discussed on a weekly radio program being produced by the Lutheran Council in the U.S.A. in cooperation with the Broadcasting and Film Commission of the National Council of Churches. The reviewer for **Cinema Sound** is Robert E. A. Lee, communications director for the Lutheran Council and coauthor of a recent book about the religious dimensions of current films.

Television

Fewer than 8 percent of the homes in the United States have access to cable TV, but by 1977 it will be available in 100 top market areas, and The United Methodist Church has held its first cable TV workshop for churchmen. The South Central Jurisdiction's communications committee and the Division of Television,

Radio and Film Communication (TRAFCO) were joined in sponsoring it by New York University and the country's largest cable television system. The church is concerned, says TRAFCO's director of broadcasting, Nelson Price, because it wants people to realize their full human potential and cable TV offers the possibility of breaking down long-standing barriers that have separated people.

New African leadership, trained by the West and having Western expectations, but torn between two worlds . . . the trauma of urbanization . . . the struggle over priorities of development . . . and the drive toward Africanization . . . all are reflected in **Africa!,** a four-week documentary series currently on *Look Up and Live!* (CBS, March 4, 11, 18, and 25, 10:30 a.m. EST).

The biracial production team that visited Kenya, Ghana, Zaire, Tanzania, and Ethiopia for the series was faced with many obstacles and some natural defensiveness. Reaction against the Western church is strong in Africa because through the centuries it has tried to subvert tribal ritual and tradition.

Africans are deciding which of their traditional values to reassert and how they must deal with the remaining nonnative church personnel. They are also making decisions about replacing church-imposed Western names and music; the acceptability of fringe groups, faith healers, and independent churches; the value of customs once called pagan; the integration of Christian, Muslim, and traditional religious people; and nationalizing church hospitals and schools.

Beginning March 11, public television stations began airing **Earthkeeping,** a six-week series on the human environment produced in Chicago and with sketches by Chicago's Second City players. Four of the programs in the series are preceded by programs on naturalists: John Muir, Henry David Thoreau, John Burroughs, and Theodore Roosevelt. And for three of those four weeks an *Earthkeeping* program especially for children will precede both.

Also on public television, beginning March 25, Masterpiece Theater will present a five-part dramatization of **The Golden Bowl** by Henry James.

A Selection of Specials

Commercial network specials during the next four weeks offer a good selection of variety, drama, and documentary, with plenty for the children.

March 15, 9-11 p.m., EST on CBS—*Applause.* London production of a Broadway hit with its original star, Lauren Bacall.

March 16, 9-10 p.m., EST on ABC—*Acts of Love and Other Comedies.* A Marlo Thomas special.

March 18, 8-9 p.m., EST on ABC—*The Land.* A news documentary on owning land in the United States. Part of *The American Idea* series.

March 18, 8:30-10:30 p.m., EST on NBC—*The Red Pony.* Film about a boy and the death of his pony. Based on a story by John Steinbeck, it stars Henry Fonda and Maureen O'Hara.

March 23, 8-9:30 p.m., EST on CBS—*Tom Sawyer.* Jane Wyatt and Buddy Ebsen star in this version of the Mark Twain classic with new, young actors as Tom and his friends.

March 25, 9-11 p.m., EST on ABC—*Tony Awards.* Rex Harrison and Celeste Holm host the 27th annual Antoinette Perry Awards for excellence in the theater.

March 27, 8-9 p.m., EST on NBC—*Keep US Beautiful.* On cleaning up our environment.

March 27, 10-12 p.m., EST on NBC—The Motion Picture Academy's annual Oscar awards.

March 28, 8-8:30 p.m., EST on CBS—Dr. Seuss's *The Lorax.* Ecology-oriented show for small fry.

March 28, 8:30-9 p.m., EST on CBS—*The Selfish Giant.* Animated film for children based on an Oscar Wilde story.

March 28, 9-11 p.m., EST on ABC—Hal Holbrook stars as Commander Lloyd Bucher in *Pueblo.*

March 28, 10-11 p.m., EST on CBS—*Peary's Dash to the North Pole. Appointment With Destiny* series focuses on this famous Arctic explorer.

April 4, 8-8:30 p.m., EST on NBC—*Winnie-the-Pooh and the Honey Tree.*

April 8, 6:30-8:30 p.m., EST on NBC—*The Wizard of Oz.* Return of the film starring Judy Garland as Dorothy.

April 11, 8:30-10 p.m., EST on NBC—*The Small Miracle.* Paul Gallico Easter-related story about a young Italian orphan.

April 12, 8-9 p.m., EST on CBS—*Bushmen of the Kalahari.* National Geographic Society special examines one of earth's last primitive societies.

—*Helen Johnson*

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If the News Is Good . . .

By ANN WEEMS

How long will we come before the Lord
with tired spirits and droning voices?
How long will we sit in his half-filled churches
and praise him with noiseless songs?
How long will we worship him with bored faces
and dulled senses and offer him tin
when we could give gold?

DO WE OR DO WE NOT BELIEVE
THE NEWS IS GOOD?

O Lord, you love us!
Why aren't we shouting?
We don't have to earn it!
Why aren't we singing?
The stone's rolled away!
Why aren't we dancing
to your good-news music?

O Lord, you love us!
Why aren't the bells pealing?
The victory's won!
Why aren't the drums drumming?
And you forgave us!
Why aren't the harps plucking
to your good-news music?

Why aren't the feet stomping
and the doves flying
and the bands marching
and the fingers snapping
and the tongue praising
and the hands clapping
and the trumpets blaring
and the choirs singing
and the cymbals clashing
and the children laughing?

And why aren't the people
coming
to
bow
down?

Why aren't the eyes smiling
and the knees kneeling
and the banners blowing
and the horns sounding
and the voices calling
and the crowds clamoring
and the arms waving
and the tambourines playing
and the hearts humming
and the old men running?

And why aren't we crowning
him
Lord
of
Lords?

If the news is good . . .
SING!

An **Interchurch Feature** originated by *Presbyterian Life* and reprinted in *Together* by permission.

Paul Bohrens

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